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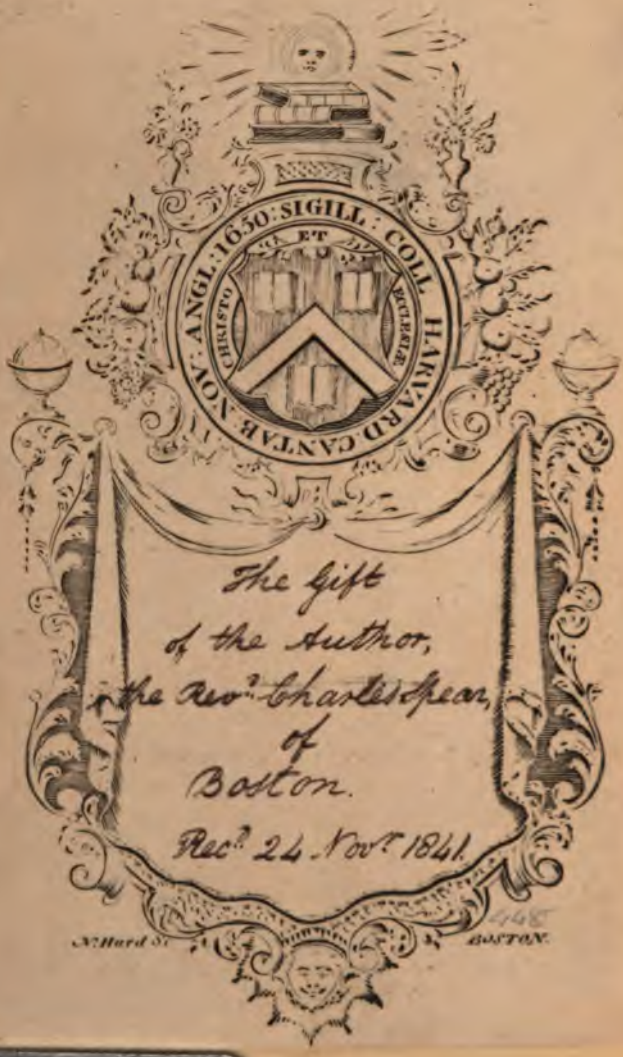
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CHRISTO ET ECCLESIAE
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of the Author,
the Revd Charles Spear,
of
Boston.
Recd 24 Novr 1841.
N. Hard St.
BOSTON.

Presented to the
Howard University
by the Author.

Charles Spear

NAMES AND TITLES OF JESUS.

Rec'd. Nov. 24. 1841.

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NAMES AND TITLES OF JESUS.

Drawn by R. Westall, R.A. Engraved by O.Pelton.

CHRIST RAISING THE WIDOW'S SON.

NAMES AND TITLES

OF THE

LORD JESUS CHRIST.

BY CHARLES SPEAR.

'WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, AND GIVEN HIM A NAME WHICH IS ABOVE EVERY NAME. * * *' *Saint Paul.*

SEVENTH EDITION.

BOSTON:
PUBLISHED BY THE AUTHOR.
1841.

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PREFACE.

The great object of this work is, to consider, in a concise and plain manner, the various Names and Titles applied to Jesus, both in the Old and New Testaments. The author had, in the course of his professional studies, long seen the necessity of a work like this, and he believed that something of the kind was much needed in the christian world.

In perfecting his plan, the author often found himself severely tasked, for he could meet with no writer who had embraced so wide a plan as he proposed to carry out. In the final preparation of the work for the press, however, he has been highly favored by the kindness of friends; and he has also had access to the most valuable libraries in this vicinity. And he feels that he owes a debt of gratitude to many for their kind assistance, but more especially to that Being who has enabled him, after having kept this work steadily in view over six years, to bring it to a final termination.

As the plan of this work is somewhat new, the author has thought it necessary to present some of its peculiarities.

Some may object to its title. In reply to this, the writer readily admits that he found many terms applied to the Saviour which could not, strictly speaking, be called Names or Titles; such as Vine, Bread, Rock, and many others;

but still the plan of his work embraced them. And he found beneath these emblems some of the richest and most glowing views of the great Redeemer. What themes can be sweeter to the Christian than to view Jesus as Bread to sustain, a Vine to strengthen, a Physician to heal, a Hiding-Place from the storm, a Star to guide, a Sun to enlighten, and a Rock throwing out its shade in a weary land?

In presenting the various Names and Titles, the author has endeavored to avoid those which he did not believe properly belonged to the Saviour; for he could hardly persuade himself, with Bellamy and others, that the Sacred Writers intended to distinguish the Saviour of the world by such appellatives as the following:—'Apple Tree,' 'Bundle of Myrrh,' 'Eagle,' 'Camphire,' 'Gold,' 'Honey-Comb,' 'Lily of the Valley,' 'Polished Shaft,' 'Wall of Fire,' 'Fatted Calf,' 'Rose of Sharon,' &c. God forbid that we should take from the Saviour any honor due to his name. These terms may be well enough in their proper places, but seem not very well calculated to adorn and set forth the excellencies of Him whose labors are above all praise, and whose character cannot be too highly extolled.

In the progress of this work, the author may have thought that he found the Saviour where no such personage was intended by the inspired writers. And he may not have been so fortunate in all instances as even to find him where he was clearly pointed out. But he has done what he could, and if others can excel him, no one will be more ready to rejoice. One thing is evident; no one can ever portray all the glories of the Saviour. There are excellencies in that character that no language can describe, no illustration can reach, and no pencil can paint. As well might man attempt to portray the glory of every star, or beautify the rainbow. And in endeavoring to bring out the excellencies of Jesus, the author has frequently been made sensible of the inadequacy of human language, and the

weakness of the human mind. After all his labor, therefore, perhaps he has only sketched out a plan for some one to perfect in some future period of the christian church.

Throughout the volume, the author has endeavored to give a distinctness to the object for which Jesus came into the world. He has also attempted to point out the intimate union and connection between the Son and the Father. And here, although he found a oneness and a unity such as never was exhibited before, yet he was compelled to depart from the ground usually occupied by Trinitarians. In doing this, however, he has been equally careful to avoid the Humanitarian scheme. Both he considered as extremes. He believes that in Jesus of Nazareth we see an image, a bright, unclouded, moral exhibition of the great Father, but not God himself! But the author has aimed especially to give a moral and practical turn to the whole work. He has not aimed so much to please the critic, as to warm and move the heart of the humble and devoted follower of Jesus. And he sincerely hopes that his work will promote that great object, and be the means of leading many to bow at the feet of the Saviour.

In the arrangement of the work, the alphabetical order was preferred, on account of its simplicity and ease to the reader. At first, this seemed to preclude the necessity of a table of contents; but farther consideration led the author to prefix one, so that the reader could, at a single glance, see an entire list of all the Names and Titles of the Lord Jesus Christ.

Boston: January, 1841.

NAMES AND TITLES OF JESUS.

Drawn by R. Westall, R.A. Engraved by O. Pelton.

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himself lost in its immensity, he exclaims, 'O death! where is thy sting? O grave! where is thy victory?' Then he renders thanks to God for the victory through Jesus Christ. The whole is finished by a moral inference, at once just, forcible, and impressive. And a more beautiful chapter never was, nor ever can be put into human language. 'Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.'*

* For some good remarks on this general subject, see Belsham on the Epistles of Paul, in loc. Also, Illustrations of the Divine Government, by T. S. Smith, p. 324 et seq.; a work, that for beauty of style and brilliancy of thought, has never been equalled by any writer on the subject of the final purity and happiness of man.

II. ADVOCATE.

'If any man sin, we have an Advocate with the Father, Jesus Christ, the righteous.' 1 John ii. 1.

This title is found only in the above passage in our common version. In the Greek text, it occurs in the following places:—John xiv. 12. 26. xv. 26., but is there rendered *Comforter*. *Paracletos* is the word, and it signifies not only a Comforter, but also an Advocate, a Defender of a cause, a Counsellor, Patron, or Mediator.

Though the meaning of this word is obvious, yet many errors prevail which should be removed. God is usually represented as a cruel, inexorable being, unwilling to show favor to the sinner. Jesus interceded; offered himself as a sacrifice on the altar of humanity. The Father and the Holy Ghost approved, and consented, and he descended to the earth; took upon himself human nature; labored, suffered, and died for a world that otherwise would have been lost forever! He rises from the dead, ascends to the Father; continues to plead for the sinner, and after about six thousand years it is said, the Creator has made it possible for all men to be saved! A grand result indeed from such immense sacrifices, and from so long a plea! Such a view is unsupported by the Scriptures.

God has never been unfriendly toward man. His love is infinitely beyond that of an earthly parent. Man is regarded by Him with pity, even 'when dead in trespasses and sins.' All heaven is in his favor. The greatest enemy the sinner has in the wide universe, is—himself! With his own hands, he kindles a fire in his own breast: and though he may fly from every human tribunal, he cannot escape from his God, nor from—himself!

Several ideas seem to be associated with the term Advocate:—

I. It supposes a cause to be tried.

II. Parties concerned.

III. Witnesses to testify.

IV. A Judge to decide.

The above seem to be the most prominent ideas, though not covering entirely the whole ground. A few general remarks are all that can be expected.

The cause to be tried is the rebellion of the world. The parties are God and man. The witnesses—but there are none for two reasons. 1st. The Judge knows all things. 2d. Every mouth is to be stopped, and the whole world is to become guilty before God. The Judge is the Creator and Father of all mankind.

Paul, in his masterly and comprehensive manner, presents in one single sentence both parties, the Advocate; and the object of the ministry: 'God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation.'* Jesus stands between God and man, moving by an exhibition of divine love, and his own sufferings, a world to

* 2 Cor. v. 19.

love Him by whom he was sent. He makes the most affecting appeals, not to the Judge, but to the criminal. 'He shall see of the travail of his soul and be satisfied.'

It has been supposed by many, that the Judge was angry with the sinner, and that the Advocate came to reconcile Him. Admitting this view of the character of God, we must see that He is wholly disqualified to judge the world. To illustrate: suppose we enter a court of justice, and discover the judge on the bench full of fury and wrath, anxious to condemn the criminal. Would not every one say that he was unfit for his station? It would appear still more awful if the judge should stand in the relation of father to the culprit! And it is in this relation that God stands to every transgressor. It follows, therefore, that the Father of spirits will inflict no punishment that is not intended for the best good of the sinner.

The services rendered to the world by the Advocate far exceed those of any being who has ever been on our earth. He labored and died for all men. 'Greater love hath no man than this, that he lay down his life for his friends.'* 'But God commendeth his love toward us, in that while we were yet sinners, Christ died for us.'† It is the highest point of human love to sacrifice life for a friend. But Jesus died for his enemies. Had God waited for the world to love Him before He gave his Son to die, He might have waited forever. Man was 'dead in trespasses and sins.' As well might we expect the graves to open,

* John xv. 14. † Rom. v. 8.

and the dead to come forth without the aid of Omnipotence, as for the world to arise from moral death without the life-giving power of God.

What reward did the Advocate receive for his immense labors and sacrifices? From man he received only ingratitude and reproach. There is one point too often overlooked, which forever establishes the purity of the Saviour's character. Among all the exertions of his power, and all his miracles, he never made the least attempt to enrich himself! Hear him, when addressed on a certain occasion, by one who would follow him. 'The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.'* Where is the Advocate who would spend a whole life in a cause, and die to promote it, and all this for his enemies? Was ever such love exhibited before?

But the Advocate will see his labors crowned with success. He will receive the heathen for his inheritance and the uttermost parts of the earth for his possession. The sinner will at last submit to Jesus, for 'every knee shall bow, and every tongue confess that he is Lord to the glory of God the Father.' But we find that we are rapidly entering on the broad and endless theme of universal reconciliation. Language fails, conception is exhausted. 'Blessing and honor, and glory and power be unto him that sitteth upon the throne, and unto the Lamb forever.'

* Luke ix. 58.

III. ALPHA AND OMEGA.

'And he said unto me, It is done. I am Alpha and Omega, the beginning and the end.' Rev. xxi. 6.

THESE appellations, which are as remarkable for their condescending simplicity as for their majestic sublimity, occur only in three other instances, and all in this highly figurative book, ch. i. 8. 11;* xxii. 13.

A very popular commentator has the following criticism on the titles here applied to the Redeemer:

'This mode of speech is borrowed from the Jews, who express the *whole compass of things* by *aleph* and *tau;* the *first* and *last* letters of the *Hebrew* alphabet: but as St. John was writing in *Greek*, he accommodates the whole to the *Greek* alphabet, of which *alpha* and *omega* are the first and last letters. With the rabbins *mealeph vead tau*, "*from aleph to tau*," expressed the whole of a matter, *from the beginning to the end.* So in *Yalcut Rubeni*, fol. 17. 4. *Adam transgressed the whole law, from aleph to tau:* i. e. from the beginning to the end.

'*Ibid.* fol. 48. 4. *Abraham observed the law from aleph to tau;* i. e. he kept it *entirely*, from *beginning to end.*

* This whole clause is wanting in ABC; thirty-one others, some editions; the *Syriac, Coptic, Æthiopic, Armenian, Slavonic, Vulgate, Arethas, Andreas,* and *Primasius.* Griesbach has left it out of the text. —*A. Clarke.*

'*Ibid.* fol. 128. 3. *When the holy blessed God pronounced a blessing on the Israelites, He did it from aleph to tau;* i. e. He did it *perfectly.*'

There is a sublimity in these words which it would require volumes to illustrate, but as our plan requires great brevity that each title may be considered, we shall be obliged, in this instance, as in many others, to omit many thoughts that may present themselves. That the reader may see the great beauty and force of these names, we will direct his mind to the transporting view which the glowing pencil of prophecy has predicted: 'And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.' How grand! How transporting is this language! The mind is at once carried beyond all the scenes of time to that bright and beautiful period when the vast family of

man will be gathered around the throne of God, when every eye will cease to weep, and death and the grave be destroyed forevermore. O transporting hour! My soul longs for its approach. 'There never will be a point, even through unlimited eternity, when Jesus will cease to be, or will be less the source of my felicity. I shall behold in his eternity the perpetuity of my own existence and my own joys.'

Dr. Watts must have felt the power of the great truth, here revealed, when he presented the whole language in the glowing strains of poetry:—

* * * * *

'His own soft hand shall wipe the tears
From every weeping eye;
And pains, and groans, and griefs and fears,
And death itself, shall die.

How long, dear Saviour, O how long
Shall this bright hour delay?
Fly swifter round, ye wheels of time,
And bring the welcome day.'

These titles denote the completeness of the Saviour. Jesus is the beginning and the end of the christian dispensation or of man's salvation; 'the author and finisher,' 'the first and the last.' He has commenced the great work of redemption, and he will never leave it till the whole human race stand perfected before the throne of Him who sent him. Then will he say, 'Here am I and the children which thou hast given me.' How grand! how glorious! With such transporting views of the Saviour, we may look forward with great joy to that blissful period, everywhere presented by prophets and angels, when tears shall be

wiped from all faces, and pain cease forever throughout the whole moral universe of God.

We cannot close this number more appropriately, than by presenting the following paragraph from a writer, whose language would seem to denote that he felt the love of the Redeemer in his inmost soul:

'Is the Lord Jesus Christ then, the Alpha and Omega of my soul? Does he hold precedency in my affections! Is he the more than magic circle drawn around my heart, which meets me and is most welcome wherever I turn my eyes? Is he at once the centre and circumference of my happiness—the point to which all my desires tend, and the limit beyond which they would never stray? If so, I am blest indeed.'

IV. AMEN.

'And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.' Rev. iii. 14.

'AMEN, in Hebrew, signifies *true, faithful, certain.* It is used likewise in affirmation; and was often thus used by our Saviour: Amen, Amen, verily, verily. It is understood as expressing a wish, Amen! so be it! or an affirmation, Amen, yes: I believe it. Numb. v. 22, She shall answer, Amen! Amen! Deut. xxvii. 15, 16, 17, &c., All the people shall answer, Amen! 1 Cor. xiv. 16, How shall he who occupieth the place of the unlearned say, Amen! at thy giving of thanks? seeing he understandeth not what thou sayest. The promises of God are Amen in Christ; *i. e.* certain, confirmed, GRANTED, 2 Cor. i. 20. The Hebrews end the five books of Psalms, according to their distribution of them, with Amen, Amen; which the Septuagint translate *Γένοιτο, γένοιτο*, and the Latins *Fiat, fiat.* The gospels, &c. are ended with AMEN. The Greek, Latin, and other churches, preserve this word in their prayers, as well as alleluia and hosanna. At the conclusion of the public prayers, the people anciently answered with a loud voice, Amen! and Jerome says, that, at Rome, when the people answered, Amen! the sound was like a clap of thunder. Præf. in Lib. ii. Ep. ad Galet.'

This is the only instance where Jesus is thus distinguished, though the word occurs frequently in the

sacred writings, and much oftener in the Greek than in the common version. Where our translators have put verily, the original is Amen. In Isa. lxv. 16, we have the God of truth, *Heb.* God of *Amen.* In its adverbial use, it means *certainly, truly, surely.* At the end of prayer, it signifies, *so let it be, so be it.** Clarke observes that the word is explained by the phrase immediately following the word in the motto: 'the faithful and true witness.'

When we consider the great plan embraced in the mission of Jesus, we must respond Amen; for no other work will bear any comparison to it, no; not even the creation of the universe. It is glorious to create, and glorious to preserve, but the fulness of divine glory can only be displayed in the great work of redemption.

> 'T was great to speak a world from nought,
> 'T was greater to redeem.'

The vast plan will be finished to the glory of God, and all the people will say Amen; 'for all the promises of God in him are yea, and in him, Amen, unto the glory of God.' Amen and Amen.

* The Jews say that the gates of heaven are open to him who answers Amen! with all his might!

V. ANOINTED.

'The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed.' Psalm ii. 2.

CHRIST, as the anointed, seems to be referred to in several instances in the Scriptures. Thus, we read in Psalm xlv. 7, 'Thou lovest righteousness and hatest iniquity, therefore, God thy God hath anointed thee with the oil of gladness above thy fellows.' See Heb. i. 9; also, Isa. lxi. 1. Dan. ix. 24. Luke iv. 13. Acts iv. 25—27. x. 38. The motto was understood by the Targum to apply to the Messiah.

The word has the same signification as Messiah. It is applied to Cyrus, Isa. xlv. 1, and to rulers generally. The custom was to anoint kings, priests, and prophets, and it is kept up even to this day in the East. The same practice prevailed among the Greeks and Romans.*

The term and the application are so very obvious, that we think it unnecessary to dwell upon it at great length. We simply remark that Jesus was anointed to do a special work, which from the whole tenor of Scripture appears to be to restore our race to purity and happiness. This work will be accomplished: for God and angels and all good men desire it. True, there will be much opposition. The motto declares

* See Potter's Grec. Ant., ii. p. 385. Adam's Rom. Ant., p. 444. Hor., Ode ii. 7; ii. 11; iii. 29. Joseph. Antiq., xix. 4, 1 and 9, 1. Iliad xiv. 171.

that the kings of the earth and the rulers would take counsel together. So it proved in the sequel. It was from the higher classes that 'the anointed' received the most persecution. The wealthy and the powerful have always been the greatest enemies to every plan which embraces the good of the whole. Every reformer must expect their hatred and ill will at the very outset. But let all that are engaged like the great Saviour 'in going about doing good' take courage, for God will always be on the side of virtue.

VI. APOSTLE.

'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.'

Heb. iii. 1.

The next term in course, is Apostle, applied only in this passage to the Saviour. The signification is easily apprehended. It appears, however, to mean a leader as well as a follower, as Christ and the twelve both have the same name.*

This term is often given to those who have devoted themselves with great ardor to any particular cause. Dionysius of Corinth is distinguished as the Apostle of France; Xavier, the Apostle of the Indies.

Three considerations present themselves.

I. This Apostle was sent by some being.

II. For some particular object.

III. That sufficient power was given to accomplish the mission.

I. No one will say that Jesus was not sent. Scripture is plain on that point:—'God so loved the world that he gave his only-begotten Son,'† * * * 'Herein

* 'Among the Jews the *High priest* was considered to be also the *Apostle of God;* and it is in conformity to this notion that the Apostle speaks. And he exhorts the Hebrews to *consider* Jesus Christ to be both their *High priest* and *Apostle;* and to expect these offices to be henceforth fulfilled by him, and by him alone.' Clarke: Com. on passage.

† John iii. 16.

is love, not that we loved God, but that He first loved us, and sent his Son to be the propitiation for our sins.'*

II. The great controversy now is concerning the object for which this Apostle came into our world. Three opinions prevail: 1st. That he came to save a certain number called the elect. 2d. That he came to make it possible for all to be saved. 3d. That he came to redeem the whole human race from sin and death. The first is from Calvin; the second from Arminius; the third from the Almighty. One is almost given up; the other is popular; the last is gaining ground, and is designed to triumph over them both. A multitude of proofs might here be presented, but one is sufficient: 'We have seen and do testify that the Father sent the Son to be the Saviour of the world.'†

III. Every plan, whether human or divine, requires appropriate means for its accomplishment. Man, in his plans, sometimes has the means, but not the power; sometimes both, but not the wisdom; sometimes all these, but not sufficient time. The history of the splendid projects which the human mind has started and left unfinished, would fill an immense volume. If such a historian or compiler should appear, shall he place on his page the unfinished work of human redemption? Shall he point the world to the corner stone? Shall it be said that He who laid the foundation was not able to finish? It cannot be. All such speculations may rest forever. Hear this great Apostle, just before his ascension 'to his Father and our Father, to his God and our God:' 'All power is given unto me in heaven and in earth. Go ye there-

* 1 John iv. 10. † 1 John iv. 14.

fore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you, and lo! I am with you alway, even unto the end of the world.' Amen.

VII. AUTHOR AND FINISHER.

'Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.'

Heb. xii. 2.

THESE titles are so intimately connected that we depart from our general course, and present them together.

I. Author: one who creates; produces; invents; generally applied to writers. The word occurs three times in our version; four times in the Greek. Applied once in the negative form to the Supreme Being:—'God is not the author of confusion.' To Jesus three times: 'author of eternal salvation;' in the motto; in Peter's sermon, 'and killed the Prince [*marg.* author] of life.'

The Saviour is the author of life and immortality, i. e. he has brought these to light, as an author brings to view a truth unknown before. Before Jesus came, a future state of blessedness was not known to the world. All was mere conjecture.* Now and then a bright truth flashed on the mind, which seemed to add weight to the hope of another life. Men explored their way as well as they were able by the occasional

* The views of the whole ancient world are well expressed in the following sentence, which dropped from Socrates just before his death:—'I am going out of the world, and you are to continue in it, but which of us has the better part is a secret to every one but God.'

guidance of a few transitory and uncertain beacons, amid desolate realms of mental darkness and chaos. At last, the auspicious hour arrived. The voice of the Almighty was heard to exclaim, 'Let there be light and there was light!' Then the Sun of Righteousness arose in glory, and forever dissipated the darkness from our world. From that moment, the great Redeemer became the author of man's faith in life and immortality.

II. Finisher: one who completes his own work, or that of another; applied to Jesus in a substantive form only once.

The Redeemer will finish his work by giving eternal life to the world. Hear him:—'My meat is to do the will of Him that sent me, and to finish his work.'* 'And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.'† But passages might be multiplied here to any extent. Let me therefore lead the reader at once to the conclusion of the grand scene. 'Then cometh the end, when he shall have delivered up the kingdom to God, even the Father. * * * And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'‡ Jesus, when on the cross, saw in faith this grand result. He looked through all the periods of human trial and suffering. He saw with a prophetic eye the end of sin, and exclaimed in view of the whole, 'It is finished!'

* John iv. 34. † Ib. vi. 39. ‡ 1 Cor. xv. 24—28.

VIII. BEGINNING OF THE CREATION OF GOD.

'And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.' Rev. iii. 14.

The above passage is the only instance where this phrase occurs, though one very similar is found in Col. i. 15. 'the first-born of every creature.' There is some little difficulty in arriving at the exact meaning of this appellation.*

Jesus is called 'the beginning and the ending;' 'the First and the Last;' 'Alpha and Omega.'† This last mode of speech is borrowed from the Jews, who express the whole compass of things by *aleph* and *tau*, the first and last letters of the Hebrew alphabet. But St. John, as he was writing in Greek, accommodates the whole to that alphabet, of which *alpha* and *omega* are the first and last letters.

Jesus may be considered as the beginning of the spiritual creation of God, as Adam was the beginning of the natural creation. This view seems to agree with the Scriptures: 'He is the head of every man.'‡

* The Jews term Jehovah, the first-born of all the world, or of all the creation, to signify his having created or produced all things.* See Wolfius in loc.

† Rev. i. 8. xxii. 13. xxi. 6. ‡ 1 Cor. xi. 3.

* Bellamy says the Hebrew word Bervesh, when applied to time, means *in the beginning*; when applied to persons and things, it means *the most excellent*.

'And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself, by him, I say, whether they be things in earth or things in heaven.'*

Thus Jesus is the Chief or Head of all mankind: the first fruits of the resurrection, the first-born from the dead. The spiritual or immortal state has commenced. Jesus is the beginning. He is our forerunner. As he lives, we shall live also. All souls are redeemed by him, and will enter on that better state of being as they throw off the frail tenement of mortality. 'As we have borne the image of the earthy, we shall also bear the image of the heavenly.' 'As in Adam all die, even so in Christ shall all be made alive.'

'Hallelujah! Christ in God,
God in Christ, is all in all.'

* Col. i. 18—20.

IX. BISHOP.

'For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.' 1 Peter ii. 25.

The word Bishop occurs four times in the singular, and once in the plural. Rendered overseers in Acts xx. 28. Greek, *Episcopos*. Latin, *Episcopus*. From 'over,' and 'I look.' Signifies an *overseer*, an *inspector*, or *one* that *has the oversight*. Jesus is *Episcopus episcoporum;* i. e. Bishop of Bishops. The Hebrew *pâkid*, rendered episcopus, has the same signification. The Athenians gave this name to the person who presided in their courts of justice, and the Digest gave it to those magistrates who had the inspection of the bread market, and other things of that nature. In Phil. i. 1. it signifies the pastor of a church. It would seem from the Apostle Paul's directions to Timothy and Titus, that he considered the office to be of a very sacred character. The former is supposed to have been bishop of the Ephesian church.

There has been much dispute about the genuineness of Presbyterian and Episcopalian form of government. All such matters we leave to those who have leisure and inclination to pursue them. Our chief business is with the title as applied to the Bishop of our souls.

It would seem from the definition of the word, that it signifies an overseer. Jesus then is appointed to oversee the concerns of the Christian church. All

men belong to him, by heirship, and by his death. Of course, he will take care of his sacred charge. If one is lost, Jesus will be required to account for it by Him who appointed him to his office.

Earthly bishops too often provide for themselves to the neglect of those of their charge. The Heavenly Bishop provides for his flock. One leaves in times of danger. The other never forsakes. Earthly bishops must die. Jesus lives forever. In fine, the one sacrifices his flock. The other sacrifices himself.

Thus all are committed to the Shepherd and Bishop of souls. He will oversee and instruct till all are brought home to glory, that God may be all in all.

X. BRANCH.

'Thus speaketh the Lord of hosts, saying, Behold! the man whose name is the BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord.' Zech. vi. 12.

COMMENTATORS generally suppose the Messiah is intended by this word. It is used in this manner in Isa. iv. 2. xi. 1. Jer. xxiii. 5. xxxiii. 15. Zech. iii. 8. Isaiah and Jeremiah call him by this name as a kind of prophecy of his miraculous birth of a virgin. The Chaldee has, 'whose name is my Messiah.' Cruden renders Luke i. 78, 'the branch from on high,' instead of 'the day-spring from on high.'*

The following things are said of this great personage prefigured by the Branch:—

I. He would build the temple of the Lord.

II. He would rule upon his throne.

III. He would be a priest upon his throne.

Other offices and work are assigned to him, but the above are the most prominent.

I. He was to build the temple of the Lord. By this language we are, of course, to understand a temple of a spiritual kind, one, differing in beauty, glory, and duration from all others: one, designed to last when thrones, dominions and earthly temples shall

* The Vulgate translates *Oriens*, Jesus Christ is the Branch of the house of David. He is likewise, *Oriens*, the Sun of Righteousness, which is risen in order to enlighten us, and to deliver us out of the shadow of death.

have passed away forever; one, having God for the builder; Jesus for the foundation; the apostles and prophets, and the whole human race for the structure. Peter refers to such a work, when he says, 'Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.'* The Apostle of the Gentiles also refers to this building: 'Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God through the Spirit.'† But we must not multiply quotations. We will barely point out some of the glories of this temple, and leave the reader to enter, and admire and adore at his leisure.

1. It is *august*, because it is the temple of God.

2. It is worthy of *reverence*, as God dwells in it.

3. It is *ancient*, for the patriarchs and prophets have labored in the building of it.

4. It is *spacious*, as it reaches to heaven, and to God himself, and includes both Jews and Gentiles.

5. It is *beautiful*, because adorned with grace, mercy, love and truth.

6. It is *everlasting*, because Jesus is the foundation.

II. He would rule upon his throne. That Christ was to be a ruler is evident from the whole strain of prophecy. Even to quote the Scripture indicating this fact would swell this work to an immense volume.

* 1 Pet. ii. 5. † Ephes. ii. 19—22.

The reader, therefore, in this instance, as in many others, must be content with mere references.* But then, the reign of Christ was of a spiritual nature, as is evident from his declaration to Pilate, which is so full and remarkable that we present the passage: 'My kingdom is not of this world. If my kingdom were of this world, than would my servants fight, that I should not be delivered to the Jews: but now my kingdom is not from hence.'† The kingdom of Christ differs from earthly kingdoms, in its *origin*, *extent*, and *duration*. Jesus will continue to rule among the nations till all are subdued, and then the kingdom will be given up to God even the Father.‡

III. Jesus would be a priest on his throne. St. Paul in his epistle to the Hebrews frequently alludes to this office of the Messiah.§ There are many particulars belonging to this part of our article. The difference between Christ as a priest and others, is, 1st. He was from heaven, he came from the bosom of Infinite Purity. Therefore his character, partaking of its origin, was without spot or blemish. 2d. This priest possessed absolute power over both the moral and physical departments of creation. He not only preached against sin, but actually had the power to remove it. He not only rebuked disease, but could make the sick whole. He could not only comfort in the hour of death, but he could destroy death itself. 3d. This priest, instead of sacrificing others and their interests, actually sacrificed himself. 4th. This priest died, but had the power to rise from the dead. All

* Mic. v. 2. Isa. xlii. 1—4. Jer. xxiii. 5. Matt. ii. 6. Luke xix. 38.
† John xviii. 36. ‡ 1 Cor. xv. 24—28. See title King.
§ Chap. vii. 11. 15. 17; ix. 11.

others share the common fate of man till the morning of the resurrection. 5th. He was to be both king and priest. This is one of the most remarkable features in the reign of the Messiah. 'The counsel of peace,' says the Lord of Hosts, 'shall be between them both.' Before the Messiah, these offices often clashed, and differences arose between kings and priests; but they were united in Christ, and the exercise of both these offices by him shall sweetly concur to produce peace and reconciliation, as priest; deliverance from all our spiritual enemies as king. 'For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us, * * * And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.'*

Pursuing the grand theme, the reader will find there were crowns laid up for a memorial in the temple of the Lord, a type, perhaps, of Christ's making his servants kings and priests unto God, surrounding the throne on which he sits. And we are told that 'they who are far off shall come and build in the temple of the Lord.' This seems to complete the grandeur of the scene. Jesus sits on his throne, as ruler, and priest, and builds the temple that will ultimately include the whole human race.

What a glorious personage have we prefigured by the Branch! He is King, Priest, Saviour, Mediator, Advocate, Counsellor, Son of God, Son of Man. And 'he bears the glory.' So many offices never before centred in one being. All are sustained without difficulty and in perfect harmony.

No wonder that patriarchs and prophets looked

* Ephes. ii. 14—16.

forward to the day of Christ's coming with joy. No wonder that at his birth angelic strains were heard, announcing his approach. It is enough to move all heaven and earth. The theme of the birth and reign of Jesus is everlasting. It is the song of the elders around the throne, and will be the triumphant subject of angels and men when suffering humanity is redeemed, and made fit for the regions of endless purity and enjoyment.

'From Jesse's root a Branch did rise,
Whose fragrance fills the lofty skies,
Which spreads its leaves from pole to pole,
A healing balm for every soul.

The sick, the weak, the halt, and blind,
In him do aid and comfort find,
A remedy for every wound,
Or moral pain that can be found.

This is the Saviour long foretold;
Hear him, ye deaf; ye blind, behold:
He's come to make his grace abound,
As far as sin or death is found.'

XI. BREAD OF GOD.

'For the bread of God is he which cometh down from heaven, and giveth life unto the world.' John vi. 33.

Among all the titles which distinguish the Son of God, no one is more significant than that which he applies to himself in the above passage. It appears that our Lord took occasion to introduce himself in this way, immediately after the miracle of feeding five thousand with a few loaves and fishes. Many seemed to have followed him from that hour from wrong motives, 'not because they saw the miracles, but because they ate of the loaves and were filled.' He seemed, on this occasion, as on every other, desirous to leave some good impression. Hence he says, 'Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.' * * * During this interesting conversation, the subject of the manna which God sent from heaven for Israel, was presented, and a masterly contrast was drawn between that and the bread sent 'from heaven to give life unto the world.' A variety of sentiment then follows which strengthens and illustrates the great doctrine here presented under the figure of the bread of God.

A remark on the manner in which this term is used, may not be inappropriate. We read of 'the bread of affliction,' 1 Kings xxii. 27.—'the bread of tears,' and 'the bread of sorrows,' Psa. xlii. 3. cxxvii. 2, 'shew bread,' [Heb. *bread of presence*,] Exod. xxv.

30. It is a word signifying food in general, Gen. iii. 19, etc. In the motto, doctrine, of course, is intended. A similar use of the word in a negative form is found in Isa. lv. 2. * * * 'Wherefore do you spend money for that which is not bread, and your labor for that which satisfieth not?' * * *

It will be perceived, even by the most superficial reader, that the subject presented is one of vast extent. The easiest and most natural inferences flowing from the metaphor, therefore, must only be expected.

This bread, it appears, was designed to 'give life to the world.' It is worthy of remark that we cannot, strictly speaking, say we have given anything until it is in the actual possession of the person for whom it was designed. It is not, perhaps, too much to say that the same reasoning applies to God himself. He cannot say He has given life unto the world, unless, at some period, the world is brought into the enjoyment of it. The gospel does not treat of offers, but of 'the gift of God,' which is 'eternal life.'

The great Creator has seen fit to organize our frail natures in such a manner, that without bread, our existence would soon terminate. He has manifested his wisdom and benevolence not only in furnishing that bread, but in giving it in such a way, that it seems rather the fruit of human toil, than the result of pre-established laws. To make a farther display of his kindness, he has so constituted our taste that we derive great enjoyment from partaking of that very food necessary for our earthly existence. The same wonderful provision is made for every sense and faculty which man possesses. This benevolence is not confined to man alone, but extends to every living

thing.* As food is adapted to our physical nature, so truth is adapted to our intellectual and moral nature. That religion then, or system of doctrine which best suits our spiritual nature must be from heaven. What then will satisfy man? All the views taken of the destiny of our race, may be ranked under annihilation, endless suffering, or universal happiness. The two former may be believed, but cannot be desired. They furnish no food for the mind. Suppose, in the natural world, we should have a beautiful spring, a luxuriant summer, but no autumn. The husbandman looks anxiously for his accustomed harvest; but nature stops in all her operations in the vegetable kingdom. The unripe fruit hangs upon the trees; the grain is unprepared for the reaper's sickle; the rose buds, expands, but never blooms; the grass springs forth, but is never ready for the hand of the mower. Decay, disease, and death pervade creation. Indeed, there is 'neither seed for the sower, nor bread for the eater.' What this would be in the natural world, annihilation would be in the moral world. We see man in his infancy: he reaches the period of youth, but never ripens into perfect manhood. He has noble faculties, but they never expand into perfect knowledge. There is a fine spring, a

* 'It is a happy world after all. The air, the earth, the water, teem with delighted existence. In a spring noon, or a summer evening, on whichever side I turn my eyes, myriads of happy beings crowd upon my view. The insect youth are on the wing. Swarms of new-born flies are trying their pinions in the air. Their sportive motions, their wanton mazes, their gratuitous activity, their continual change of place, without use or purpose, testify their joy and the exultation which they feel in their lately discovered faculties.'—Paley's Nat. Theol. 8vo. p. 392.

charming summer, but no harvest. Will this view of man's destiny furnish bread to the mind? It is the 'bread of sorrows' and of death.

But horrid as the thought of the extinction of being may be, it is not to be compared with the idea of endless suffering. This produces insanity, despair and death in all their most aggravating forms. He who cherishes this doctrine is like the eagle that left the craggy cliff, and soared through rolling clouds. In his ascent, the fatal arrow from the archer's bow sped with unerring aim, and brought the noble bird quivering to the ground. So with the believer in endless suffering. His doctrine pierces his soul with many sorrows, and destroys his peace and life. Can such a sentiment be called 'the bread of life?' If it were universally believed and realized, it would fill the world with sadness and wo. Society would be broken up, and man would sink beneath the weight of the crushing thought!

The last and only doctrine left is that which maintains the ultimate reign of universal purity and bliss. This alone satisfies. This, every man eats for himself, whatever he may offer to others. Here is spirit, and here is life. This sentiment is exactly suited to our intellectual and moral nature. It is the only doctrine for which man can consistently pray. To analyze and present all the glorious truths that cluster round it, would be the work of an eternity. Suffice it to say, that two principles connected with it would, if realized, fill the world with joy, and raise man from degradation to the highest state of mental and moral elevation. One is, that God is the Father of all men. The other, that man is to be made 'equal unto the

angels.' Here is 'bread enough and to spare.' 'This bread cometh down from heaven.' It possesses none of those deteriorating qualities that compose the bread made in this world!

Gladly would we continue this delightful subject, but our general plan forbids our going into particulars in every title. We bring the article to a close by presenting the following imperfect parallel:—

Manna of the Israelites.	*Bread of God.*
1. For one nation.	1. For the world.
2. Of a perishing nature.	2. Imperishable.
3. Exhaustible.	3. Inexhaustible.
4. A mere type.	4. The reality.
5. Sustained the body.	5. Sustains the mind.
6. Temporary effects.	6. Eternal.

We trust the reader will eat this bread, and never offer any other kind to his fellow-men. No doubt, all kinds will be tried till man becoming dissatisfied with earthly bread, will come to Jesus, and having once tasted, we are sure he will exclaim with fulness of joy, 'Lord, evermore give us this bread.'

XII. BRIDEGROOM.

'And Jesus said unto them, Can the children of the bridechamber mourn as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken from them, and then shall they fast.' Matt. ix. 15.

This word occurs twelve times; applied to Jesus in five instances. He is also probably intended in the parable of the Ten Virgins.

Some have mantained that the Saviour is intended in the highly figurative and singular book of Canticles, or Song of Solomon: that a spiritual union or marriage is pointed out there between him and the Christian church. At some periods in ecclesiastical history, such an opinion has been generally received, and by many fondly cherished; insomuch that it has been carried to such an extreme that a great scandal has been brought on the religion of Jesus. Others, may, by diligent research or fanciful interpretation, find the Saviour here amidst allegory and eastern metaphor, but the writer believes that the author had no such personage in view. He does not mean, however, to reject the work, but desires that it should stand in its appropriate place, and be applied to the subjects it was designed to illustrate.*

* 'It is curious,' says a critic, 'to see the manner in which many preachers and commentators attempt to expound this Book. They first assume that the Book refers to Christ and His Church; His union with human nature; His adoption of the Gentiles; and His everlast-

The same kind of union that seems to exist between Christ and mankind is represented as existing between God and his children :—

'For thy husband is thy Maker,
Jehovah, God of Hosts is his name.
And thy Redeemer is the Holy One of Israel;
The God of the whole earth shall he be called.'
Isa. liv. 5, 6.

And another passage in the form of a comparison:—

'For as a young man weddeth a virgin,
So shall thy Restorer wed thee.
And as a bridegroom rejoiceth in his bride,
So shall thy God rejoice in thee.' Isa. lxii. 5.

The same image a little diversified, and with greater freedom of expression, as better adapted to the display of indignation, is introduced by Jeremiah (ii. 2. iii. 1.

ing love to elect souls, gathered out of both people: then take the words bride, bridegroom, spouse, love, watchman, shepherds, tents, door, lock, &c., &c., and finding some words either *similar* or *parallel*, in other parts of the Sacred Writings, which have *there* an allegorical meaning, contend that those *here* are to be similarly understood; and what is spoken of *those* apply to *these;* and thus, in fact, are explaining other passages in Scripture in their own way, while professing to explain the *Canticles!*' 'One minister preaches one hundred and twenty-two sermons upon the Song of Solomon.' 'An aged minister once told me, in a very solemn manner, that as God had been exceedingly merciful to him in saving his soul, and putting him in the ministry, thus accounting him faithful, he hoped that when called to the Church above, if any *funeral-sermon* were preached for him, it should be from Canticles, chap. i, ver. 8, *Go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents.*' 'I advise,' continues this critic, 'all young Ministers to avoid preaching on Solomon's Song. If they take a text out of it, to proclaim salvation to lost sinners, they must borrow their doctrines from other portions of Scripture, where all is *plain* and *pointed*. And why then leave such, and go out of their way to find allegorical meanings, taking a whole book by storm, and leaving the word of God to serve tables!'

&c.) when he declaims against the defection of the Jews from the worship of the true God. When we add that this imagery is employed by John the Baptist, (John iii. 29.,) by St. Paul, (2 Cor. xi. 2.,) by the Revelator, (Rev. xxi. 9.,) and by Jesus himself in the motto, we see that the title becomes very important.

John the Baptist, it will be seen, distinguishes himself as 'the friend of the bridegroom.'*

We think it unnecessary to dwell longer on a title where the meaning must be obvious to every intelligent reader. The only questionable point is respecting the application. But from a review of the whole subject, we think we must consider Jesus as married to the whole human race. The connection was formed by God himself, the Author of the institution of marriage. Some, we are aware, would spiritualize here to a great extent: As the woman was made for the man, so the human race were made for Jesus; as the Bridegroom is the head, so Jesus is 'the head of every man;' as the bride must submit, so must the human race; as there are duties on both sides, so in this heavenly connection. Much may be said in this strain, but then the question might return whether all this was intended.

In conclusion, for our comfort, it may be borne in mind, that this connection cannot be severed by death, which breaks up all other ties. The bridegroom is gone into heaven. We must follow him, and be with him forever.

* 'Christ is the bridegroom, the church or his genuine disciples, the bride; the ministers of the gospel, *Shoshbeenim*, whose great and important duty it is, to present to the bridegroom a pure and uncontaminated virgin, i. e. a church without spot or wrinkle, or any such thing.'—*Clarke*, Com. on John iii. 29.

XIII. BRIGHTNESS OF THE FATHER'S GLORY.

'Who being the brightness of the Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' Heb. i. 3.

This beautiful title is in no other instance applied to the Saviour of the world. A similar form of expression is found, however, in one of the apocryphal books. In extolling the charms of wisdom, the author breaks forth in the following strain:—'She is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.'*

Dr. Clarke presents the motto in a circumlocutory phrase:—'The resplendent out-beaming of the essential glory of God.'

We are to understand by the title, that in Jesus we behold the brightest exhibition of the glory of God that was ever made to our race. It is well expressed by the Apostle: 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'†

A few remarks on the glory of God may not be inappropriate. In the writings of Moses, it signifies generally the Divine Presence.‡ In other instances,

* Wisdom vii. 26. † 2 Cor. iv. 6. ‡ Exod. xxiv. 16, 17.

it appears to have a still higher meaning. For instance, the Leader of Israel, at one time, earnestly desired God to show him his glory. The reply was, 'I will make all my goodness pass before thee.'*

Several times Jesus alludes to the glory of Him who sent him. He presents a test to prove the purity of his heart and the authority of his mission:—'He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.'†

But we shall find at the grave of Lazarus one of the most remarkable displays of divine glory that was exhibited during the lifetime of our blessed Lord. When told of his illness, he said, 'This sickness is not unto death, but for the glory of God.' * * * While at the grave, Martha seems to express doubts respecting the possibility of bringing forth her brother from the dead. Jesus replies, 'Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?' It was on the same occasion, too, that Jesus made that bold and triumphant declaration:—'I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live.'‡

It would seem then that God's glory was manifested in the resurrection of Lazarus to a temporary existence, and of course, to all the ills of life. Admitting this, there must certainly be a far greater glory in raising all mankind to a state of incorruptibility and everlasting enjoyment.

Jesus then is the brightness of the Father's glory. In him, we behold the moral excellencies that dwell in the Deity. God has indeed, come sensibly near to

* Exod. xxxiii. 18—23. † John vii. 18. ‡ John xi. 1—46.

us in his Son. In what a grand and dignified style, does the Apostle introduce this subject in the opening of his epistle to the Hebrew church:—

'God, who, at sundry times and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of his glory, and the express image of His person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.'*

If we would see the glory of our Father in heaven, we have only to turn to his Son. As the golden orb of day exhibits to us the natural light and glory of God, so Jesus exhibits to us the moral glory of the Father of the universe.

Well did the poet express this subject:—

'The spacious earth and spreading flood
Proclaim the wise, the powerful God;
And thy rich glories from afar
Sparkle in every rolling star.

But in thy Son a glory shines,
Drawn out in far superior lines;
The lustre of redeeming grace
Outshines the beams of nature's face.'

* Heb. i. 1—3.

XIV. CAPTAIN.

For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.' Heb. ii. 10.

With the first part of this passage we have nothing to do. It would, indeed, be going into a wide range of subject, to show in what manner all things are for Christ, and by him. The language was evidently intended to show the greatness of the possessions of our Captain, and the extent of his power. Our labor is sufficiently extensive when confined to the signification of each name.

The motto is the only instance of the application of the word to Christ. God himself is thus distinguished in the address of Abijah to Jeroboam and his army.* Commentators generally suppose Christ is intended in one of the admirable chapters in Isaiah, where God has beautifully mingled his invitations and promises: 'Behold, I have given him for a witness to the people, a leader and commander to the people.'† These names will be found in their appropriate places.

Without dwelling particularly on the import of the title, which must be obvious to every reader, we shall present the whole subject under three divisions.

I. The manner in which the Captain of our salvation was made perfect.

II. The commands of our Captain.

* 2 Chron. xiii. 12. † Chap. lv. 4.

III. The importance of following him.

I. The manner in which the Captain of our salvation was made perfect. It was through suffering. The characters of the wise and good have all been formed in the school of adversity. Prosperity corrupts and enervates the heart. Neither nations nor individuals can be perfected by prosperity. It may be laid down as a political axiom that no nation can ever rise to the highest point of glory unless it is carried through scenes of suffering. Were all suffering now, with man's weakness, to be removed from our world, most of the virtues would cease to exist. Suffering calls forth the noblest feelings of man, his love, pity and compassion. Man, without affliction, is like the marble in the quarry; possessing all its veins of beauty, but needing the hand of the sculptor to bring them to view.

It was in this way that our Captain was perfected. He was prepared by constant suffering for all the trying scenes which marked his eventful life. Nothing else could have ever brought out to the world such a variety of moral excellencies. His whole life was grand, striking and beautiful. But, if we would see it in all its glory, we must follow him to Calvary and see him die. He had shown to the world brighter examples of virtue, patience and resignation than had ever been seen before, but when he exclaimed, while expiring on the cross, 'Father, forgive them, for they know not what they do,' his character was perfected. It received the last touch from the Divinity. From that hour he became a perfect example throughout all time; he then taught man how to live and how to die. Never was a character at the same time so

commanding and natural, so resplendent and pleasing, so amiable and venerable. It is brighter than the sun, fairer than the morning star. Each separate virtue is made stronger by opposition and contrast, and the union of so many virtues forms a brightness which fitly represents the glory of that God 'who inhabiteth light inaccessible.' Gladly would we linger here till we drank in the spirit of him whom we have thus feebly portrayed, but our work urges us onward to consider other beauties connected with the various names and titles which everywhere appear in the Bible like stars in the blue heavens.

II. The commands of our Captain. These are everywhere scattered through his discourses, so that it becomes a greater effort to collect, than to understand them. They are found beautifully blended with his public teachings, as well as his private instructions. They are remarkable for their simplicity, variety and adaptation:—'Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.'* 'This is my commandment, That ye love one another, as I have loved you.'† It was Jesus who summed up the whole of man's duty in two precepts: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself.'‡ More citations might be made, but these will answer as an example of the whole. The commands of our Captain are all made in love. He will never

* Matt. vii. 12. † John xv. 12. ‡ Matt. xxii. 37—39.

require any thing on our part that is not for our highest good.

III. The importance of following him. This must be readily admitted by every reflecting mind. 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'* Similar directions may be found throughout the teachings of our Captain. One virtue especially is required in those who would follow this Captain. This is self-denial. Without this we are wholly unfit to be in his ranks. Thousands would have followed him in the days of his flesh, if this had not been the condition. This seems to have been the great difficulty in the mind of the young man, who came to him, and said, 'Good Master, what good thing shall I do that I may have eternal life?' After a gentle reproof for calling him good, he was told that he must keep the commandments. 'These things,' said he, 'have I kept from my youth up: what lack I yet?' Jesus said, 'If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me.' And 'he went away sorrowful, for he had great possessions.'†

In fine, to be faithful soldiers, we must love our Captain supremely, renouncing the pleasures of wealth, the charms of popularity, and even the love of kindred:—'He that loveth father or mother more than me is not worthy of me.'‡ Our Captain has reared his standard. He has placed it upon an impregnable fortress. We must bring our conduct up to that, not bring that down to our conduct.

* Matt. xvi. 24. † Matt. xix. 16—22. ‡ Matt. x. 37.

Our Captain is now in the field. He wants good soldiers; those who are willing to enlist 'during the war.' His 'weapons are not carnal, but mighty, through God, to the pulling down of strong holds.' 'For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire. For unto us a child is born,' &c. Isa. ix. 5, 6. 'And does our adorable Redeemer wage war? Yes: but against whom? The powers of darkness; the enemies of God and man. Are his garments dyed with blood? Yes: but it is his own, and not the blood of his creatures. Does he subdue and bring into subjection? Yes: but it is the pride, the prejudice, the folly of mankind. Does he make conquests and ride in triumph? Yes: but it is the conquest of the heart, and the triumph of truth!'

'He gives the signal, as he mounts his car,
Of an eternal, universal war;
Rejects all treaty, penetrates all wiles,
Scorns with the same indifference, frowns and smiles,
Drives through the realms of sin, where riot reels,
And grinds her crown beneath his burning wheels.'

COWPER.

The battle is begun. All power is given to our Captain, and he will ultimately conquer. He calls upon his followers to be faithful to his cause. It is a glorious work. Let us then put on the whole armor of God. Our Captain will lead on gloriously. He

'——— waves his sceptre high,
Unfurls his banners in the sky,
While loud the gospel trumpets sound:
His enemies, with sore dismay,
Retire in haste, and yield the day,
While trophies to the Lord abound'

XV. CHRIST.

'And we believe and are sure that thou art that Christ, the Son of the living God.' John vi. 69.

This title occurs only in the New Testament. It is found singly one hundred and eighty-seven times; connected with Jesus, seventy-four; Lord Jesus, thirty-eight. The various circumstances connected with its frequent occurrence show it to be a word of great importance. It is not difficult, however, to obtain a distinct signification, for critics are generally agreed in their views. Cruden says, it means 'the anointed of God, the same with the Hebrew Messiah, Psa. xlv. 7. Isa. lxi. 1.' The prophets allude to him in this way, Daniel excepted, ch. vii. 13.; this was according to the taste of the translators. The LXX uniformly translate the Heb. word *Messiah*, *Christ.* Clarke says, 'As the word Χριστος, Christ, signifies the anointed or anointer, from χριω, to *anoint;* it answers exactly to the Hebrew *machiach*, which we pronounce *Messiah* or *Messias;* this word comes from the root *mashac*, signifying the same thing. As the same person is intended by both the Hebrew and Greek appellation, it should be regularly translated The Messiah, or The Christ, whichever is preferred; the demonstrative article should never be omitted.'* Campbell agrees with Clarke respecting the import-

* Com. on Matt. i. 16.

ance of the article, and censures our translators considerably for the omission, for it is rarely wanting in the original. 'The word *Christ*,' he observes, 'was at first as much an appellative as the word *Baptist* was, and the one was as regularly accompanied with the article as the other. Yet our translators, who always say *the* Baptist, have, one would think, studiously avoided saying *the Christ*.' To show the necessity of the article, he maintains that its omission conveys an entirely different meaning of the question, 'What think ye of Christ?' from what our Lord intended. To use his own words, he says, 'In the place above quoted, there was, therefore, the strongest reason for following more closely the original, as it was evidently our Lord's purpose to draw forth their sentiments, not concerning himself, the individual who put the question to them, and whom he knew they considered as an impostor, but, in general, concerning the quality of that personage whom, under the title of Messiah, they themselves expected.' Our author lays very great stress on the article. 'Without it,' he says, 'the sense is always darkened, and sometimes marred.' The following instances are cited: 'This Jesus whom I preach unto you is Christ.'* 'Paul testified to the Jews that Jesus was Christ.'† 'Showing by the Scriptures that Jesus was Christ.'‡ In each case the article should have been prefixed. Without it, the meaning to an unlearned reader is the same as to have said, 'Paul testified to the Jews that Christ was Jesus.'

Grotius says, that in process of time the name *Jesus* was very much dropped, and *Christ*, which

* Acts xvii. 3. † Ib. xviii. 5. ‡ Ib. xviii. 28.

had never been used before as the proper name of any person, and was, for that very reason, a better distinction, was substituted for it, insomuch that among the heathen, our Lord came to be more known by the latter than the former. Matthew and Mark and John use the titles *Jesus Christ* in the beginning of their gospels. But then he was never called so during the time he remained on earth, though he is distinguished about seventy times in this way after his ascension. It is worthy of remark that the Saviour never applies the name Jesus Christ to himself.* Our Lord generally used the phrase 'Son of Man,' which title the reader may turn to at his leisure.

The word Christ is frequently used by Paul as a trope, denoting sometimes the Christian spirit and temper, as when he says, 'My little children, of whom I travail in birth again, until Christ be formed in you.'† Sometimes Christian doctrine: 'But ye have not so learned Christ.'‡ In one place, at least, it signifies the Christian church. 'For as the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ.'§

* 'In the last of the four Gospels, he is in one place (John xvii. 3.) represented as calling himself Jesus Christ, in an address to God; but this is so singular, that I cannot help suspecting an accidental omission of the article; and that the clause must have stood originally, *ὃν ἀπεστείλας Ἰησοῦν τὸν Χριστόν, Jesus the Messiah whom thou hast sent.*'—'The Four Gospels.' By GEORGE CAMPBELL. Vol. i. p. 156.

† Gal. iv. 19.

‡ Ephes. iv. 20. 1 Cor. v. 17. Col. ii. 6. In this way it is used in a great variety of instances.

§ 1 Cor. xii. 12.

Many more criticisms might be presented, but such a course would to many be uninteresting, and would extend our work to an unreasonable length. We observe, therefore, that the term under consideration is significant rather of the office, than of the name of the Messiah.*

A single remark and we close. It will be perceived that the phrase, *the anointed*, the *Messiah* and *Christ* are of the same import; and that when persons or things were anointed, it was for some special object. So Jesus, it must be admitted, was set apart for some great purpose: that purpose we believe to be well expressed by those who heard him on a very interesting occasion. Having preached among the Samaritans, they ran to the woman who had made them first acquainted with Jesus, while their hearts were warm with the truths dropped from the sacred teacher's lips, and exclaimed, 'Now we believe, not because of thy saying, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'† It is evident, from such a declaration, that Jesus taught the doctrine of the ultimate salvation of man. The passage is very emphatic, inasmuch as it contains the title under consideration, and in connection, the object for which Jesus came into the world. The importance of the Greek article will also be seen, which, as was observed, should have uniformly been inserted in our version.

* For some very able and learned remarks on the word *Christ*, see '*The Four Gospels*,' *by George Campbell, D. D.*, Dis. v. part 4.

† John iv. 42.

XVI. COMMANDER.

'Behold! I have given him for a witness to the people, a leader and commander to the people.' Isa. lv. 4.

This word occurs in no other passage; though the whole life of Jesus is a striking illustration of the character here ascribed to him. The signification needs no labored remarks. When we view Jesus as a commander, we find ourselves in a very wide field. For he had full power over the intellectual, moral and physical departments of creation. No mind was beyond his reach, no heart beyond his influence: no sorrow beyond his consolation. Possessing 'the keys of death and the grave,' he unlocked their dark and dreary domains, and bade the insatiable tyrant yield up his victims. Jesus 'went into a city called Nain; and many of his disciples went with him, and much people. Now when he came nigh to the gate of the city, behold! there was a dead man carried out, the only son of his mother, and she was a widow, and much people of the city was with her. When the Lord saw her, he had compassion, and said unto her, Weep not! And he came and touched the bier, and they that bare him stood still. And he said, Young man, I say unto thee, Arise! He that was dead, sat up and began to speak. And he delivered him to his mother.'* What an affecting scene! We behold the

* Luke vii. 11—15.

widowed mother on the one hand; on the other, her only son in the cold embraces of death. The dark and silent tomb was prepared. It was soon to close on the remains of a blooming youth. Such an event excited the divine pity of Jesus. By a single act he gave life to the dead, and inexpressible joy to the living!

Another instance is recorded, though not surpassing the former in benevolence. Jesus had been all the day teaching the multitude and healing the diseased. In the evening he sent them away, and went with his disciples into a ship. 'There arose a great storm of wind, and the waves beat into the ship, so that it was now full.' The darkness of the night and the warring of the elements created a scene of confusion and distress which may be conceived, but cannot be described. Jesus 'was in the hinder part of the ship asleep on a pillow.' Within his breast no passions raged to disturb his slumbers. The world was at war with him, yet he pursued, with unwavering faithfulness, 'the will of his Father who sent him.' The disciples awake him, with the affecting question, 'Master! carest thou not that we perish?' With the mildness of an angel, but the voice of Omnipotence, he 'rebuked the wind, and said unto the sea, Peace, be still! The wind ceased, and there was a great calm.' Here was a grand display of Christ's power over the world. Well might the disciples exclaim, 'What manner of man is this, that even the wind and the sea obey him!'* He who thus stilled the elements was sent by the Father to subdue all moral evil, and to present the human family spotless before his throne.

* Mark iv. 35—41.

Power may be exercised either in governing ourselves, or in commanding others. In man, power degenerates into tyranny; in Christ, it merged into benevolence. His character is finely summed up in the admirable expression, 'He went about doing good.' 'The blind received their sight; the lame walked; the lepers were cleansed; the deaf heard; the dead were raised up; and the poor had the gospel preached to them.'* While this Commander was thus blessing the world, he pathetically acknowledged that 'the foxes had holes, and the birds of the air had nests, but he had not where to lay his head.' Had he been an impostor, he would have commanded others to enrich him for his labors.

It would seem, from the slightest survey of the character and attributes of this Commander, that he is well qualified to be the Saviour of the whole world. We see him manifesting a power equal to any event or emergency, not a blind power, but beautifully mingled with wisdom and benevolence. For what higher or nobler object could it have been given than to elevate man to virtue and happiness? It is as unwise to give a being too much power as not enough. If Jesus does not save the world, then he seems to have more power than is necessary. But it is the height of absurdity to limit a power where we see no bounds. There appears, therefore, to be a peculiar propriety in trusting in him as the Saviour of the world.

* Matt. xi. 5.

XVII. CONSOLATION OF ISRAEL.

'And behold! there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.'

Luke ii. 25.

We had intended to omit this title, but farther reflection convinces us that it deserves a place in our work. No particular criticism seems necessary. Cruden, in his old fashioned style, gives us the following views:—'He waited for Christ to comfort them against their troubles, both spiritual and outward. The prophets used to comfort the people of God among the Jews, against all their sad tidings they brought them, with the prophecies of the coming and kingdom of Christ, Isa. lxvi. 12, 13. Herein Simeon showed the truth of his piety and devotion, that he believed, and waited for the coming of Christ.'

The title seems to derive its importance principally from the connection in which it is found. There is, certainly, something remarkable in the whole account. It appears that the Jewish nation entertained a very general expectation of the appearance of the Messiah about the time of our Lord's birth. Dr. Chandler, speaking on this subject, says, 'The expectation of *this great King* could not be rooted out of the minds of the Jewish people to Vespasian's days, whose sudden rise to the empire and conquest of the Jews so

turned the heads of many as to make them imagine he must be the king that had been spoken of.'

Tacitus, Suetonius, and Josephus all agree that there was a general expectation of a new kingdom to appear about that time.*

This 'consolation of Israel' was so universally expected, that the Jews swore by it. '*So let me see the consolation of Israel, if such a thing be not so, or so.*'†

That the Jews formerly had correct views of the Messiah, seems very evident; but their minds had become imbued with the idea of a great personage who would exalt their nation to a height and glory far surpassing every kingdom on earth. We do not stop to inquire into the origin of such an erroneous view, or to consider the awful consequences which followed in its train. It would seem, however, that there were some who retained correct opinions, and who hailed the approach of Christ as a moral and spiritual deliverer. God has made such arrangements in the moral department of creation, that in every age there are a few chosen ones in whose hearts the truth finds a response and a resting place. Such persons preserve society; they are 'the salt of the earth.' They are as 'a light shining in a dark place;' as stars in the absence of the 'two great lights.' Among these may be placed many whose names stand on the sacred page. Anna, the prophetess, was one. 'She, coming in that instant, [while Simeon held the babe in his arms,] gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.'‡ Joseph, of Arimathea,

* See quotations from each under *title* MESSIAH.

† See the *forms* in Lightfoot. ‡ Luke ii. 37, 38.

may, perhaps, be considered in this light, from the commendatory manner in which the evangelist has spoken of him: 'a counsellor, a good man and a just; the same had not consented to the counsel and deed of them, * * * who also himself waited for the kingdom of God.'*

Simeon was among the number who ardently desired the appearance of the Saviour. Age succeeded age in the record of time; the promise had been made to the patriarchs, reiterated to the prophets, sung by angels. For four hundred years the voice of prophecy had ceased. The auspicious period drew near that was to bring the 'consolation of Israel.' At last heavenly strains were heard on high; they reached earth. They told the all-absorbing truth that a Saviour was born. In a few days, he was 'brought to Jerusalem to be presented to the Lord.' There this aged saint for the first time saw 'the Lord's Christ.' 'Then he took him up in his arms and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.' He also takes up the strain of prophecy, saying to the mother, 'Behold! this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against.' Then he foretels her sufferings in the strong language of that day. 'Yea, a sword shall pierce through thy own soul also; that the thoughts of many hearts may be revealed.' Of this excellent man, we know

* Luke xxiii. 50—53.

nothing more than is here presented in this short narrative by the sacred historian. How long he lived to enjoy the object of his faith and pious confidence, we are not permitted to know. His joy was full. He saw, he felt, he adored his Saviour. He 'had quietly waited for the salvation of the Lord.' His life was prolonged that he might see the 'consolation of Israel.' His soul was so full of joy that it longed to leave its frail tenement, and go where there are pleasures forevermore. We may suppose him to exclaim, 'Yes, O my God, let me quit this earth! I see that thou callest me! and I quit it without regret. Thou hast fulfilled all my desires and completed my wishes, and I desire to be detained no longer from the full enjoyment of thyself.' Happy man! may the closing hours of my sojourn on earth be as peaceful as thine! And when my thoughts turn to the 'consolation of Israel,' may I feel that ardent devotion which filled thy breast with such rapture and joy.

But we find ourselves entering on a large subject where there appeared hardly enough to furnish a page. The reader will forgive our wanderings. Let him remember that we are considering a character that has been the theme of prophets and angels, and will, as it becomes fully made known, be the wonder and the glory of the universe.

We remark, in closing our present number, that Jesus was sent to impart consolation to his nation; to teach them the true character of God, and their duty. He was to be a Priest, King, Deliverer, &c. Then his work was to be extended, even to the gathering together of all things in heaven and earth. But 'he came to his own, and his own received

him not.' Then God 'opened the door of faith unto the Gentiles.' * * * 'Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.'*

It is worthy of remark, that Simeon leaped over the narrow enclosures set by his people and nation. He considered the babe 'as a light to lighten the Gentiles, and the glory of Israel.' He thought of the world as well as his own people and kindred. How very different from that narrow, persecuting spirit afterwards manifested upon learning that Jesus was sent to be the Saviour of all men. When the pure soul meets with the fulfilment of its desires, how quickly its benevolence extends over the whole earth. If a mere creature desires so much, then how great must be the desire of Him who is benevolence itself in all its immeasurable extent. Can a God of infinite purity be satisfied with any thing less than the purity of a universe?

* Rom. xi. 25, 26.

XVIII. CORNER STONE.

'Therefore, thus saith the Lord God, Behold! I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.'

Isa. xxviii. 16.

This appellation is found in three instances where our Lord is evidently intended. Other equivalent expressions, however, are employed: such as 'the head of the corner,' 'a sure foundation.' We find the words corner stone, in the singular, and in the plural, once each, but then having reference entirely to other subjects, wholly foreign to our present purpose.*

Respecting this appellation, Dr. Clarke presents the following pertinent remarks:—'This is the same as the foundation stone; and it is called here the chief corner stone, because it is laid in the foundation, at the angle of the building, where its two sides form the ground-work of a side and end wall. And this might probably be designed to show that in Jesus, both Jews and Gentiles were to be united: and this is probably the reason why it was called *a stone of stumbling* and *rock of offence;* for nothing stumbled, nothing *offended* the Jews so much as the calling of the Gentiles into the church of God, and admitting them to the same privileges which had been before peculiar to the Jews.'†

* Job xxxviii. 6. Psa. cxliv. 12. † Com. on 1 Pet. ii. 6.

There would seem to be no essential difference between this title and that of 'Foundation.' True, the architect would tell us that the corner stone is but a small part, while the foundation comprises the whole base of the building. But then it should be remembered that the sacred writers were not governed by rules of rhetoric, nor by the principles of science. They had one great, broad, everlasting theme. This filled their whole minds, and often did they find all human language inadequate to the task of portraying the glories of God and the Redeemer. Witness the fervency of the prophet: 'Wo is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.'* We find the apostle also expressing his inability to give an idea of the glories which he saw. He 'heard,' he says, 'unspeakable words which it was not lawful for man to utter.'† We find the sacred writers every where laying hold of every argument and metaphor that could be reached to support and illustrate the grand scheme of man's redemption. They distinguish this stone by the choicest appellations: 'chief,' 'precious,' 'living,' 'elect,' 'tried.' The prophets and apostles and early Christians are represented as engaged in this great building of which Jesus was the corner stone. The metaphor is even carried out till we find the whole human race included within its ample dimensions. It is pleasing to a benevolent mind to learn the various ways employed by the inspired writers to prove the doctrine of the ultimate reign of purity and happiness. Sometimes

* Isa. vi. 5. † 2 Cor. xii. 4.

it is stated in the plainest language, then we find it beautifully veiled in some striking metaphor. Sometimes it is proved from the whole character of God; then again from a single attribute; then from the universal spread of knowledge; then from the benevolent character of Christ. Indeed, heaven and earth seem to have been ranged for illustrations of this great truth.

But this corner stone was rejected; yet it was a 'tried,' 'precious,' 'living stone.' There were several reasons for this rejection by the Jewish nation. It is not uncommon for the wisdom of this world to reject those whom God sends for a blessing. Hence the hard fate of reformers. Man is glad to receive blessings, but then they must come in a way that meets his low and sordid views. He prefers a system of religion invented by himself. Hence he 'forsakes the fountain of living waters, and hews out cisterns,' but alas! they are like those who make them, 'broken cisterns that can hold no water.'

1. The ancient Hebrews undoubtedly had at first clear notions of the Messiah, but these were gradually depraved, so that when Jesus appeared in Judea, false conceptions were entertained, insomuch that the Jews expected a temporal monarch and conqueror who should remove the Roman yoke and subject the whole world. Hence, they were displeased at the outward appearance, the humility and seeming weakness of the Saviour. Hence, 'they stumbled at that stumbling stone.' But 'have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be

the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?'*

2. This corner stone was laid as the commencement of a new religion, which in its essential features differed from any that had been established. The whole Mosaic dispensation was a mere introduction. Jesus designed to overthrow this and idolatry, and every other scheme of religion that could be set up among men. It might reasonably be expected that the Jews would reject any one who should contradict their notions of religion. They saw the corner stone laid in Zion, and it was but too evident that the dispensation which they had been taught to reverence would soon pass away, and in its stead would appear another religion, more spiritual in its nature, and more strict in its requisitions of moral purity.

3. The truth was gradually unfolded to the Jewish nation that their various privileges were to cease; that now salvation was to be extended to the Gentiles. 'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.'† Jesus was 'to break down the middle wall of partition,' 'making in himself of twain, one new man, so making peace, that he might reconcile both unto God in one body by the cross.' The Gentiles were, 'therefore, no more strangers and foreigners, but fellow citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner

* Rom. xi. 11, 12. † Gal. iii. 28.

stone; in whom all the building fitly framed together, groweth unto a holy temple in the Lord.'* Nothing could be more abhorrent to the feelings of a Jew than an extension of spiritual favors to the Gentile world. He had been accustomed from early life to view all other nations as beyond the notice and favor of his God. In this new building of which the Messiah was the corner stone, he perceives that all are to be gathered in. We may, therefore, not be surprised at the rejection of such a Founder, and such a doctrine. It was but acting in accordance with his narrow views and selfish principles.

'The stone which the builders rejected, the same is become the head of the corner.' 'The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.'† Such were the declarations of Jesus to the unfaithful husbandmen, by whom he designed to represent the Jewish nation. They fell on this stone, and afterwards it fell on them in the entire overthrow of all their institutions, their temple, their religion and their country. So heavy were these judgments that they were indeed 'ground to powder.' This stone will remain firm in the building of Zion, for God himself has laid it. 'Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with

* Ephes. ii. 14—21. † Matt. xxi. 42—44.

hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.'*

It is not uncommon for builders at first sight to reject a stone, and afterwards make it 'the head of the corner.' It lies, perhaps, in the quarry, an unsightly, shapeless mass, appearing wholly unfit for the master's use. The prophet declared centuries before the Messiah came that such would be his appearance:—* * * 'He hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.'† The builders may search the whole earth and they will never obtain a better corner stone. To attempt to build without it will be in vain. 'For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire.'‡ 'Without me,' said Jesus in his last advice to his disciples, 'without me, ye can do nothing.'§ 'Neither is there salvation in any other: for there is none other name

* Isa. xxviii. 17, 18.
† Ib. liii. 2, 3.
‡ 1 Cor. iii. 11—15.
§ John xv. 5.

under heaven given among men, whereby we must be saved.'*

Finally, the world will turn to Jesus as the precious corner stone. Many buildings have been reared, but the builders may be 'likened unto the foolish man, who built his house upon the sand.' They cannot stand, for Jesus is not the foundation. He who takes him as the corner stone of his doctrine, may be 'likened unto the wise man, who built his house upon a rock. The rain descended, the floods came, the winds blew, and beat upon that house, and it fell not; for it was founded upon a rock.'

We see not yet the grand spiritual temple of God completed, in which He is to dwell with men, and they with him. But we see the corner stone laid by the great Architect of the universe. So great a work will not lie in an unfinished state forever, for He counted the cost. The walls will be reared. A brighter day will dawn upon the universe than when 'the morning stars sang together and all the sons of God shouted for joy' at the laying of the corner stone of creation. For sin, death and sorrow will no longer be known. 'This is the Lord's doings, and it is marvellous in our eyes.' And when, at last, the spiritual temple shall be completed, the head 'stone will be brought forth with shoutings, crying, Grace, grace unto it.'

* Acts iv. 12.

XIX. COUNSELLOR.

'For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' Isa. ix. 6.

THE reader will perceive that this appellation occurs among several others, which are very important, and may be all found in their appropriate places.

This word occurs fourteen times in the singular, eighteen in the plural. According to the LXX, Christ is called *the angel of the great counsel;* the minister, the executor of the great and admirable design of God, for the salvation of mankind. Such a signification is very appropriate, for we cannot suppose that Jesus was a counsellor to God. Dr. Johnson gives the following: 'a confident, bosom friend.' These definitions open a wide field before us. Two points will claim our attention.

First. The design of God in sending this Counsellor.

Second. The sacred nearness existing between God and the Counsellor.

First. The design of God in sending this Counsellor. This may be easily ascertained. It would seem from repeated declarations that he had no other will than that of the Being who qualified and sent him. 'The Father loveth the Son, and hath given all things into his hand.' 'I came down from heaven, not to do mine own will, but the will of him that sent me.

And this is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.'* Christ does not counsel God, but God counsels him. Although there is considerable room for remark here, yet we conceive the subject to be so very plain that it is best for the reader to pursue it at his leisure.

Second. The sacred nearness existing between God and the Counsellor. This was a subject on which Jesus delighted to dwell. 'The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man; but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him.' 'He that sent me is with me: the Father hath not left me alone; for I do always those things that please him.' 'I and my Father are one.'† It is worth observing that this Counsellor prays that the same unity may exist between his disciples as between him and his Father. 'That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that

* John iii. 35. vi. 38, 39. † John v. 19—23. viii. 29. x. 30.

they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.'* If there were among the followers of the Lamb such a unity and nearness as existed between God and this Counsellor, it would bring heaven and earth together. God speed such a happy day!

There are many points that may be urged here; such as the pleadings of this Counsellor; his wisdom, sufferings and death. But as we are anxious to avoid repetition that our work may be comprised in a small compass, we prefer to direct the reader to the title ADVOCATE, where he will find this subject sufficiently illustrated for all the purposes embraced in this work.

* John xvii. 21—23.

XX. COVENANT.

'I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles.' Isa. xlii. 6.

THIS word is found, with several meanings, one hundred and ninety-seven times in the Scriptures, but is in no other instance applied to the Saviour. 'Some MSS. read, the covenant *of the age to come*, or the *everlasting* covenant.' 'The word *berith* in the motto should not be translated *covenant*, but *covenant sacrifice*.'

The following remarks, as given by Calmet, may assist the reader in arriving at a correct understanding of the term.

'Grammarians remark that the alliance which we term a covenant is expressed in Greek by two words. 1. When both parties are *equal*, so that each may stand upon terms, or canvass the terms of the other, propose his own, agree, or disagree, &c. the word used is *ΣΥΝΘΗΚΗ;* but, 2. When the covenant is of that nature, when one party, being greatly the superior, *proposes*, and the other, willing to come to agreement, *accepts* his propositions; then the word used is *ΔΙΑΘΗΚΗ*, which signifies an *appointment*—dispensation—institution, whereby the proposer pledges himself, but does not bind the acceptor, by the propositions, till he has actually accepted them.'*

*Robinson's Calmet, art. COVENANT.

A great variety of covenants is recorded in the Holy Writings. We read of a covenant of works; of circumcision; of grace. The word is applied to the laws of God; the decalogue; the institution of marriage.

Our version of the Scriptures should have been rendered the *Old* and *New Covenant.*

But our great business now is to understand why this appellative was given to the Redeemer. It appears that a covenant is made between God and man, and Jesus is sent for its ratification. This covenant is not of works, but of grace. God is the author, and he will see it fulfilled. Christ is the Mediator. Hence we read, 'For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time.'* Sin and unbelief cannot overthrow this covenant. 'If we believe not, yet he abideth faithful; he cannot deny himself.'† 'What if some did not believe? Shall their unbelief make the faith [or promise] of God without effect?'‡ Christ, as Mediator of this new covenant, came not to reconcile God to man, but man to God. * * * 'God was in Christ, reconciling the world unto himself.'§

Jesus came as the Mediator of a *new* covenant. 'Called new,' says one, 'not in respect of its date, it being made from everlasting, but in the manner of its dispensation and manifestation. Not that it differed in substance from the old, for therein Christ was promised, his death and sufferings shadowed forth by the legal sacrifices. * * * But this testament or

* 1 Tim. ii. 5, 6. † 2 Tim. ii. 13. ‡ Rom. iii. 3. § 2 Cor. v. 19.

covenant is called new in regard to the manner of its dispensation, being ratified afresh by the blood and actual sufferings of Christ; being freed from those rites or ceremonies wherewith it was formerly administered; as it contains a more full and clear revelation of the mysteries of religion; as it is attended with a large measure of the gifts and graces of the Spirit, and as it is never to wax old or be abolished!'

But let us for a moment consider the greatness of the work to be accomplished by God in giving his Son for a covenant of the people. 'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'* He was 'to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.' Now hear the Son of God when he commences his great work: 'The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.'†

What grand results are to flow from the mission of Jesus! Every understanding is to be enlightened; every prison-door to be thrown open, and every chain to be severed. Nations that have long sat in darkness, and in the region of the shadow of death, are to be brought into the light of the glorious gospel, and peace and joy are to fill the whole earth. Such will be the glorious consummation of all the dispensations of God!

* Isa. xlix. 6. † Luke iv. 18.

Now let us bring into view the language of the motto: 'I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee.' Again, 'he shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law.' How many touching instances may be found in the eventful history of the Son of God that would illustrate this language. The Father held his hand, and kept him amidst all the dangers and trials of his great work. See, for instance, the thrilling scene in the garden of Gethsemane! In the midst of his agony, an angel appeared strengthening him. 'Now is my soul troubled, and what shall I say?' exclaimed the great Redeemer, when viewing his approaching sufferings; 'Father, save me from this hour; but for this cause came I into the world. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it and will glorify it again.' But our limits forbid our going farther. When we approach the great and all-absorbing subject of the character and mission of Jesus, and the sacred nearness existing between him and the Father, we want to write a thousand volumes. But we must wait. Heaven will reveal all the glories of the great Redeemer in a brighter and better world. 'Sing unto the Lord a new song, and his praise from the end of the earth. * * * Let the wilderness and the citie thereof lift up their voice. * * * Let the inhabitants of the rock sing, let them shout from the top of the mountains.'

XXI. COVERT.

'And a man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.' Isa. xxxii. 2.

THERE may be something very fanciful in the application of such a passage to Jesus, but as we designed to present as perfect a list of the titles as possible, we conclude to go on with the work, though we may sometimes wander into the regions of imagination.

This word occurs eight times, though applied to the Redeemer only once. It will be seen that it requires no labored criticism. The whole passage contains a variety of rich and pleasing imagery, designed to show the serenity and peace that shall ultimately be enjoyed under the reign of the Messiah. Cruden has the following:—1. An umbrage or shady place, 1 Sam. xxv. 20. 2. A thicket for wild beasts, Job xxxviii. 40. 3. Something made to shelter the people from the weather on the sabbath; or some costly chair of state wherein the kings of Judah used to hear the priests expound the law on the sabbath, 2 Kings xvi. 18. 4. Christ Jesus, the saints' shelter, defence or refuge, Isa. xxxii. 2.

David uses this figure in a very striking way when speaking of the confidence which he reposed in the Almighty:—'For thou hast been a shelter for me, and a strong tower from the enemy. I will abide in thy tabernacle for ever: I will trust in the covert of thy

wings.'* It is very probable that the prophet drew this figure from the custom in the East of travellers, who find it very necessary and refreshing 'in a weary land,' to erect a shelter or covert. To such places there is an evident allusion. They are to be met with in every part of Arabia and Egypt.

Jesus then is 'a covert from the tempest.' Happy thought! When the storms of trouble beat upon our heads, we may find in him permanent rest and security. Hear him in the consoling declarations which dropped from his mouth:—'Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'† 'Let not your heart be troubled.'‡ 'I will not leave you comfortless: I will come to you. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.'§ 'As the Father hath loved me, so have I loved you.'‖ Such truths in affliction are indeed consoling to the mind; like the gentle dew upon the tender plant; like the calm sunshine after the convulsion of a tempest; like water to a thirsty soul. In Jesus every want is supplied. There is no wound which he cannot heal; no cloud so dark that he cannot paint the bow of hope upon it; no tempest so severe that he cannot succeed it by clear skies. And when we have passed through the 'weary land,' he will bear us in his arms to that world where storms and tempests are never known,

* Psa. lxi. 3, 4. † Matt. xi. 28—30. ‡ John xiv. 1.
§ John xiv. 18, 19. ‖ Ib. xv. 9.

and where we shall dwell around the throne of love and purity forevermore.

'In him the naked soul shall find
A hiding-place from chilling wind;
Or, when the raging tempests beat,
A covert warm, a safe retreat.

In burning sands, and thirsty ground,
He like a river shall be found;
Or lofty rock, beneath whose shade
The weary traveller rests his head.'

XXII. DELIVERER.

'And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.' Rom. xi. 26.

THIS word occurs in ten instances, but is applied to the Saviour only in this passage, which in the main is taken from Isa. lix. 20.; for in the quotations from the Old Testament by the Saviour and the Apostles, the precise words are not always employed.*

We will prepare the way by some general remarks before we consider Jesus in the character ascribed to him in the motto. Almost every person knows the duty of a deliverer. He is one sent by a superior power, or one who voluntarily assumes the duties and responsibilities of the office. Sometimes, objects are embraced of very wide extent, and of difficult accomplishment. Sometimes, the object is merely to rescue an individual, either from some imminent peril or danger to which he is exposed, or sufferings which he is actually enduring. Sometimes, a hero starts on the great errand of freeing an entire nation from the yoke of religious tyranny or political bondage. Washington was the great deliverer of America from political evils. Howard was the deliverer of men from physical suffering and mental degradation. Luther, Calvin, and

* For some just remarks on this point, see Dr. Taylor as quoted by Clarke, at the close of Rom. x.

a host of others, have aimed to deliver men from superstition and religious oppression. But while the great and the good have striven for universal emancipation, their means have been limited; for although it may be painful to a benevolent mind to realize that the Creator has so constituted man, that he can conceive of more than he can accomplish, yet it is a pure and blessed thought when considered in its proper connection.

But when we view Jesus, we are not pained with the thought that he can conceive more than can be accomplished. His large soul contemplated the happiness of a world, and he will carry such an object into effect. To contemplate him in any other light is derogatory to his character. Human deliverers may effect a temporary relief, but Jesus came to secure a permanent salvation. God has imparted to him sufficient wisdom and power.

In the motto, it will be seen that the deliverance of Israel from sin only is contemplated, but the connection contemplates also 'the fulness of the Gentiles.' A certain order is pursued in the grand scheme of a world's redemption; for God has assigned laws to the moral world as well as to the physical world. That order is well expressed in a phrase employed by the Saviour: 'the first shall be last and the last shall be first.' This is finely illustrated by the parable of the Laborers in the vineyard. The greatest good that can be conferred on man is to 'turn him away from his iniquity.' The bestowment of wealth is supposed by many to be the greatest blessing. But he who turns another from the practice of a single vice, confers a greater good than the riches of a world. This

doctrine is recognised by an apostle: 'Brethren, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins.'*

Here is a great work in which all may engage. In the moral world, we need not seasons, as in the natural world, but we may labor at all seasons. We need not say 'four months, and then cometh the harvest.' We may thrust in our sickle, and work at all times. Let us then be faithful laborers in the vineyard of our Lord and Master, and we shall hear his voice cheering us onward—'Well done, good and profitable servant; enter thou into the joy of thy Lord.'

Without enlarging farther on the great object for which this Deliverer was sent, which appears so frequently as we progress, we anticipate an objection that may be raised from the following passage: * * 'And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.'† On this phrase, Dr. Clarke says, 'The desolation which was about to fall on the Jewish nation for their wickedness, and threatened in the last words of their own Scriptures, "Lest I come and smite the earth with a curse." Mal. iv. 6. This wrath or curse was coming: they did not prevent it by turning to God and receiving the Messiah, and therefore, the wrath of God came upon them to the uttermost.' From this wrath those were saved who trusted in Jesus.

* James v. 19, 20. † 1 Thes. i. 10.

XXIII. DESIRE OF ALL NATIONS.

'For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts.' Hag. ii. 6, 7.

COMMENTATORS generally refer this prophecy to Christ. The words were originally addressed to Zerubbabel, Joshua, and the residue of Israel who were engaged in rebuilding the temple after the Babylonish captivity. The strong language employed here, is in accordance with the metaphoric style of the prophets throughout the Old Testament. They represent important changes in the religious and political world, by commotions in the heavens and in the earth. Isaiah, in his prediction concerning the overthrow of the Jewish state, says, 'They go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth.'*

The passage evidently refers to the coming of Jesus and the glories of his reign. It can with no propriety refer to any other being than Jesus, for it will be seen, as we proceed, that there was revealed through him the very truths which all nations desire. The apostle Paul quotes the passage, though with a little different phraseology, and points out the permanency of the

* Isa. ii. 21. See Ezek. xxviii. 20. Matt. xxiv. 29. 34.

kingdom that would be established by Jesus:—'Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear.'*

Several particulars seem to crowd on the mind in viewing this passage. We shall endeavor to present the whole under two heads.

I. In what sense is Christ the Desire of all nations?

II. What was the nature of the glory alluded to in the prophecy?

I. In what sense is Christ the Desire of all nations? It is evident that there was nothing in the mere personal appearance of Jesus that could cause the world to desire him above any other being. It was, therefore, because there were certain blessings to flow from his reign that the world had not yet enjoyed. 'There is a *desire*, inseparable, it should seem, from the very essence of an immortal spirit, after something, which it feels necessary to its happiness, and which eludes its search, wherever that search is directed. This desire, debased by the fall, seeks, but never finds, satisfaction in earthly and polluted things; and, though it cannot reach the full possession of its object,—for

Our very wishes give us not our wish;—

yet, until the soul is taught from above, it turns with

* Heb. xii. 26—28.

aversion from Him, who in his own person and work is alone and altogether what the soul wants.' That there was a general expectation of the appearance of such a personage, is evident from many facts which might be gathered from the history of the age in which Jesus appeared.*

1. All nations desire light. The light of day is the most beautiful object in the world. It seems to be the first thing that attracts the infant mind. God has so arranged the natural world that there is light for every human being. But then the mind needs spiritual light. There is a world within and a world without, and all may be light without while there is midnight darkness within. Jesus came then to enlighten the mind. And as the outward sun enables us to see the outward glories of the universe, so the Sun of Righteousness enables us to behold the moral glories of the Creator. And what a beautiful correspondence there is between the natural and the spiritual world. And has not God provided as extensively for the one as for the other? Jesus has come then as the light of that world. Hence, he is emphatically the Desire of all nations. The light of science and all the glories of the intellectual world are insufficient for the moral and spiritual part of man. Jesus alone can supply that want. He will shine on every heart till light and truth shall fill God's universe. The light has come. Long was it desired. Men explored their way as well as they were able, amidst darkness and doubt, till at last moral light dawned upon the world, and the Desire of all nations appeared!

* See title MESSIAH.

2. All nations desire knowledge. Man is an intellectual and moral being. He needs that kind of knowledge which will satisfy his whole nature. The gospel is revealed for that purpose. And to show the manner in which this is accomplished would be a greater work than our limits would permit. When Jesus started on his great errand of mercy, the world was in a state of moral darkness. True, much had been done by philosophers to adorn and enlighten the intellect. But the soul was thirsting for a knowledge of spiritual and divine things. There was a general ignorance respecting the nature and worship of God, respecting the creation of the world and the final destiny of man. Dark, confused and imperfect views of human duty prevailed universally. Philosophy could not give man a perfect knowledge on these great subjects. Hence there was a strong desire for more light from on high. 'How many, it is probable, have resembled the interesting Burman female, Mah Menla, whose little history is recorded in the life of the late Mrs. Judson. For ten years had her mind sought, with an anxiety nearly amounting to distraction, a satisfactory knowledge of the origin of all things, and of innumerable other points connected with that primary question, before a tract, written by Mr. Judson, gave her the first clear notion of an eternal God.' Man was groping his way, guided by a few transitory and uncertain beacons, amid desolate realms of mental darkness and chaos. The moral world 'was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And He said, Let there be light, and there was light!' Then

the Desire of all nations appeared. 'And the glory of the Lord shone round about.' There was 'heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'

3. All nations desire immortality. Man clings with great tenacity to his earthly existence, yet pants for a future life. Who is there that does not desire another state of being? It seems to be inwoven with our very nature. Indeed, our state on earth is rather that of desire than attainment. In heaven, this will be completely gratified, and the attainments of the soul will be commensurate with, and even largely exceed its more expanded and ardent desires. To show the darkness that prevailed in the ancient world respecting the doctrine of immortality is too great a work for us. We will, however, cite the words of two of the most eminent philosophers. Cicero, after treating the subject at considerable length, and bringing forward a variety of cogent arguments in behalf of the doctrine, and the nature and duration of the soul, says, 'Which of these is true, God alone knows, and which is most probable, is a very great question.'* Indeed, after looking over the views of the whole ancient world, Seneca makes the following very just observation: 'Immortality,

* Cicero, Tusc. Quæst. lib. 1.

however desirable, was rather *promised* than *proved* by those great men.'* In fact, the most gloomy notions prevailed on this great subject. Men imagined that they should be removed from one body to another, and be perpetual wanderers, or that the grave would be their eternal habitation. They complained that the sun and stars could rise again, but that man, when his day was set, must lie down in darkness and sleep a perpetual sleep.

> A long, long, silent, dark, oblivious sleep,
> A sleep which no propitious Power dispels,
> Nor changing seasons, nor revolving years.'

In the midst of all this darkness and conjecture, the Desire of all nations appeared! The veil was torn asunder. 'The wilderness and the solitary place were made glad, and the desert rejoiced and blossomed as the rose.'

The great Redeemer has come according to promise, and all admit that his mission is to save all mankind. By his coming, he has raised the expectations of a world. If all are not saved, he has created hopes that will never be realized. And we see not in what sense he can be called the Desire of all nations. If the work fails, it would have been better, to all human appearance, never to have come. Besides; wherein then would the character of the Messiah be superior to those false Christs against which he warned his disciples? The world now looks to Jesus for deliverance. If he fails, unmingled sorrow and regret will settle down upon the universe forever!

* Seneca, ep. 102.

An incident occurred in one of the Indian wars that very appropriately illustrates this subject. During the absence of the parents, a family of children were carried away by the savages. The hearts of the parents were torn with anguish and sorrow. An officer and his troops offered their assistance. They fought with the captors. The father and mother waited in trembling anxiety to know the fate of their little ones. But the soldiers failed. The father ran to the waiting mother, exclaiming, 'Our hope is lost! Our desire which was towards our kind captain and his host has failed!' 'O my God!' cried the swooning mother; 'My children! my children!' We look to Jesus. If he fails, how many parents will be filled with distraction and sorrow!

II. We will now consider the nature of the glory alluded to in the prophecy.

'It could not relate to the first temple, or to that erected after the Babylonish captivity: for in that they had not the Urim and Thummim, the Shechinah or divine glory, as in the first temple. These words must, therefore, refer to a new and spiritual dispensation to be manifested during the continuance of this second temple. It was positively said that "the glory of this latter house should be greater than that of the former." This could not refer to the external part, nor to any thing it contained. A new religion was to be revealed, which should not consist in outward ceremonies, but which should reach the thoughts and desires of the heart. Such is the religion of the true Messiah, the Lord Jesus Christ. In confirmation of this view, we ask, where is the

second temple now? where is this building in which a display of the divine goodness was to fill it with glory? in which the divine glory was to be greater than the former? It is not possible to understand that the words of the prophet can apply to any circumstance at this age of the world, because the second temple, in which this superior glory was to appear, was laid in ashes by the Roman army eighteen hundred years since.'

Our limits forbid the consideration of the great changes signified by 'shaking all nations.' Such language is prophetic of the revolutions that will take place in the moral and political world. All systems of morals inconsistent with divine truth will be removed. All governments not founded in righteousness will be destroyed. Indeed, the gospel is designed to renovate our world. Before the light of truth, darkness will flee apace. The reign of Christ is strikingly presented by the Psalmist:—'He shall come down like rain upon the mown grass, as showers that water the earth. In his days shall the righteous flourish, and abundance of peace so long as the moon endureth.' He shall have dominion also from sea to sea, and from the river to the ends of the earth. 'Yea, all kings shall fall down before him; all nations shall serve him.' 'His name shall endure forever; his name shall be continued as long as the sun; and men shall be blessed in him; all nations shall call him blessed.' Amen and Amen.

XXIV. DOOR OF THE SHEEP.

'Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.' John x. 7.

Jesus, during his ministry, frequently employed parabolic language, both because such a mode of communication was popular in his time, and because best adapted to the human mind generally. To us, however, there is a degree of obscurity in this mode, resulting from our ignorance of the customs to which he alluded, and from which he borrowed his imagery. The student of the Bible, therefore, finds it necessary to study the manners and usages of the people among whom our Lord spent his earthly pilgrimage. As the history of the peculiarities and employments of that people become better known, more light will be thrown on the truths communicated and the parables employed.

The Jews sometimes kept the sheep of several persons in enclosures. These folds had a door, under the care of a porter. When the true owner came, the door was opened to him, and as his 'sheep knew his voice,' they 'followed him.' If a thief came, he would 'climb up some other way.' If a stranger came, they would 'flee from him, for they knew not the voice of strangers.' In John v. 2, allusion is made to the 'sheep-market,' which, perhaps, was the place where sheep, when brought to Jerusalem, were

enclosed for safety. Benson says, 'When Jesus was in Jerusalem, near the temple, where sheep were penned up, or kept in folds, to be sold for sacrifices, he spake many things parabolically of the sheep, the true and good shepherd, and the door of the sheep-fold; and discovered that he spake of the sheepfolds which were to be hired in the market-place, by speaking of such folds as a thief could not enter by the door, nor the shepherd himself open, but a porter opened the door.'*

By turning back to chapter ix. 40, it will be seen that our Lord evidently spake the parable to the Pharisees.

But what are we to understand by the door? Interpreters have been very fanciful on this point, and perhaps we may not be so happy as to present the true meaning. The word is somewhat frequent in the Scriptures, and is used in a variety of forms. Besides the common signification, it means the sinner's heart:—'Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'† It is used in reference to the season granted by Jehovah to the Jews for receiving the gospel.‡ We read of the 'door of faith,'‖ and 'door of utterance.'§ The word is used in reference to secret devotions:—'When thou prayest, enter into thy

* Life of Christ, p. 438. With him Sir Isaac Newton agrees. For a more full description of the Jewish mode of taking care of their sheep, see 'Notes and Illustrations of the Parables,' by Rev. T. Whittemore, particularly the parables of 'the Lost Sheep,' and 'the Shepherd and his Flock.'

† Rev. iii. 20. ‡ See Parable of the Marriage Supper, Matt. xxv.

‖ Acts xiv. 27. § Col. iv. 3.

closet, and when thou hast shut thy door, pray to thy Father which is in secret.'*

By the door in the motto we are to understand that Jesus is the medium of salvation to a lost world. Much the same is meant here as in the titles, 'the Way, the Truth, and the Life.' We are to enter by him, or through his doctrine, into the enjoyment of the spiritual blessings promised by the gospel. Hence he says, 'I am the door: by me if any man enter in, he shall be saved, and shall go in and out and find pasture.' If we attempt to enter through any other door than Christ Jesus, we shall find no pasture, and if we 'climb up some other way, we are thieves and robbers.' A solemn thought is here presented to the ministers of Christ. All who enter the sacred ministry must come in through him as the door, otherwise they will be unfaithful to the sacred cause. A very few we believe have entered the right door. The most part have come in from other motives than to serve the cause of truth. Some have entered through the door of ambition, some through that of popularity, others from a love of ease, and many from a desire for wealth. Some, who pretend to have entered, find no pasture for themselves, or if they do, they find none for others. Such persons have entered the wrong door, or been climbing 'up some other way.' They have put on the appearance of 'the true shepherd,' and they have 'made the flocks desolate.' They have not 'fed the flock of God.' But 'the Chief Shepherd will appear.' The door is open, and ultimately Gentile and Jew will enter, to the praise and glory of God.

* Matt. vi. 6.

In conclusion, to show the views some people have of 'the door,' we subjoin a lively sketch of a conversation held between Rev. John Murray and a Mr. Tennant, whose conduct sufficiently shows that he had entered any other door than that of Christ Jesus. While Mr. Murray was visiting some of his friends, he was thus accosted:—'I want to know, sir, by what authority you presume to preach in this place?' 'Pray, sir, by what authority do you thus presume to question me?' 'I am, sir, placed here by Almighty God, to look after the affairs of his church and people; and I have a right to insist on knowing who and what you are.' 'Well, sir, if you be placed here as the vicegerent of heaven, you should take care how you conduct; you have a great charge, and your responsibility is proportioned to its magnitude. But, sir, I am not assuming; I have no design upon your people; I am like a person in the time of harvest, who steps into the field, and binds up some sheaves, making no demand upon the proprietor of the grounds. I have never attempted to scatter your sheep; I have not even plucked a lock of their wool. I do not wish to govern—I only aim at being a help.' 'I do not like you a bit the better for all this stuff. I insist on knowing whether you came in at the door?' 'I wish to know, sir, what door you mean?' 'I mean the door of the church; all who come not in at that door are thieves and robbers.' 'But, sir, I would know what church you mean. The pope declares there is no *true* church save the one of which he is the head. The Episcopal bishop affirms there is no true church but that of which the king is the head. Do you, sir, mean

either of these?' 'No, sir, I mean the *true* church. Did you come in at that door?' 'If, sir, you do not tell me what you mean by the *true* church, how can I answer you respecting the door?' 'Sir, I will have no evasions. Did you, or did you not, come in at the door?' 'Jesus Christ says, "I am the door; by me if any man enter, he shall be saved." Do you mean this door, sir?' 'No, sir, I mean the door of the church.' 'Is not Jesus Christ the door of the church, sir?' 'No, sir.' 'Well, sir, although there be many preachers who have not entered at this door, you will not, I trust, esteem a preacher the less, for having the privilege to go in and out at this door.' 'Sir, I have nothing to do with this; I wish to know whether you have church authority for preaching? that is, whether you came properly in at the door?' 'Sir, I have the same authority for preaching, which the apostle Paul had; he received his mission by the will of God—so have I.' 'Ay, sir, give us the same miracles Paul wrought, and we will believe you.' 'If the power of working miracles were necessary to prove a right to preach the gospel, perhaps you, sir, would be also at a loss to prove your own right, either to preach, or thus to question a fellow-creature.' 'Sir, you are a deceitful, hypocritical man. If you had come properly in at the door, I should have received you; but you are an impostor—I pronounce you an impostor.' 'That is more than you know, sir, and, I add, more than I know myself; but, if we cannot agree about the church, and the door, blessed be God! we can agree in one fundamental point: while we were yet sinners Christ Jesus died for us, and while we were enemies, we were reconciled to

God by the death of his Son.' The old gentleman started from his seat, and, running round the apartment, exclaimed, in a loud and thundering voice, to those who were without, 'Come in and hear gibberish, gibberish, gibberish.' I was astonished, and when he had so far spent his rage, as to remain for one moment silent, I looked full in his face and asked, 'Pray, sir, what language do you make use of? Is it possible that *you*, a clergyman highly distinguished, the head of the Presbytery, and now in the evening of life, should be so little acquainted with the Scriptures, as to call the language of revelation gibberish?'* * * * *

The conversation closed with bringing Mr. Tennant to make some few concessions; and Mr. Murray showed him that he had as much evidence that he had come in at the door as he had.

* See Life of Rev. John Murray, p. 206, Boston, 1827.

XXV. ELECT.

'Behold my servant, whom I uphold, mine elect in whom my soul delighteth; I have put my Spirit upon him; he shall bring forth judgment to the Gentiles.' Isa. xlii. 1.

We do not intend to enter largely into the meaning of the word elect, for we are aware that it would lead us to a great length; for no word has occasioned more controversy in the christian church. A general view only will be taken, and the propriety of applying the word to Christ will be shown.

The term occurs in twenty-two instances, but is applied to Christ only in the motto and in 1 Pet. ii. 6.

St. Paul applies the word to that portion of the House of Israel who embraced the gospel in the primitive age.* In the former dispensation, the whole Jewish nation were considered as the elect of God.†

In other instances the word is used in reference to the whole body of the early christians, whether Jews or Gentiles.‡

Our subject seems to present three considerations:

I. The Elector.

II. The Elected.

III. The object of the election.

I. The Elector. This all will admit was God himself. This is evident from the motto and from a host

* Rom. xi. 7. et seq. † Deut. vii. 8. Isa. xlv. 4.

‡ Col. iii. 12. 1 Pet. i. 2. Matt. xxiv. 21, 22.

of other passages which might be cited, but they will readily occur to the reader.

Having elected Jesus, the Father endowed him with every qualification necessary for the completion of the work which he was to perform. 'I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles: to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.'* Then, that we might be assured of the final accomplishment of the great work, the most positive language is everywhere employed: 'He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law.'† Passages need not be multiplied here, for once admitting Christ Jesus to be the elect of God, it follows that he is every way prepared for the great object of his mission.

II. The Elected. Jesus is throughout the Scriptures considered in a peculiar sense as the elect of God—the beloved Son—the true Messiah. No being stands so near the Father as the Saviour of men. He has 'raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.'‡ Universal homage is ultimately to be paid to him, 'to the glory

* Isa. xlii. 6, 7. † Ib. 4. ‡ Ephes. i. 20—23.

of God the Father.' Jesus, in several instances, is distinguished by the same titles that are applied to God himself, but then a distinction is uniformly kept up between the two beings. We are aware that many passages would seem to favor the Trinitarian sentiment, but then we do not believe that the sacred writers had any such doctrine in their minds. Their great theme was the sacred nearness and oneness existing between the Father and the Son; and then we are left to draw our own conclusions. The very language of the motto forbids the idea of the Deity of Christ. It distinguishes Jesus as a servant, as one who is upheld by another, and as one who is to be guided by the Spirit of another, and the one who sends him is represented as delighting in him, which forcibly calls to mind the declaration of God at the baptism in the river Jordan:—'This is my beloved Son in whom I am well pleased.'*

Possibly, there was an allusion in the motto to an ancient custom of kings, which was to lean on the arm of their most beloved and faithful servant.

III. The object of the election. Extended remarks are not necessary here; for many of the very passages which declare the fact that Jesus is elected and sent, also declare the object: 'For God so loved the world that he gave his only-begotten Son, * * * not to condemn the world, but that the world through him might be saved.'† 'It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou

* Matt. iii. 17. † John iii. 15, 16.

mayest be my salvation unto the end of the earth.'* Indeed, throughout the Bible we find that in all elections, God designs the benefit of the non-elect. Partial election is a doctrine unsupported by divine testimony, and the world has reason to rejoice that a sentiment so fraught with melancholy, and admitting of conclusions so revolting to the best feelings of the heart, and so disgraceful to the divine character, is fast passing into oblivion. More cheering views are prevailing, and in due time, it will be seen that God, in all his dispensations, invariably designs the greatest good of the whole moral and intelligent creation.

'Not light itself so fitted to the orb
Of mortal vision, nor the vital air
To nourish and maintain the breathing frame,
As my loved Saviour to redemption's work.
My soul, enraptured with the ELECT of God,
Rejoices in the grace that makes him mine:
My own Elect, and I elect in him.'

* Isa. xlix. 6.

XXVI. EMMANUEL.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.' Matt. i. 23.

This passage is a quotation from Isa. vii. 14. The word is only found in one other instance, and that in the same prophet, ch. viii. 8, and here it seems to have reference to the extensive conquests of the king of Assyria in the land of Judah. 'He shall pass through Judah, he shall overflow and go over; he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.' Notwithstanding this, the prophet was directed to say to the people, 'Take counsel together, and it shall come to naught, speak the word and it shall not stand, for God is with us.' In the 14th verse, the Messiah is promised, and pursuing the history, we find the same gracious intimation frequently presented.

Some MSS. and editions have *immanu El, God with us;* literally, The strong God with us.

'In order to perceive the true meaning of Immanuel, it is necessary to consider the singular manner in which *proper names* were formed and applied to the ancient Hebrews. It was common among them to give to their children names, which were in reality short sentences, expressive of some Divine favor con-

ferred at the time of the child's birth. Thus Hagar called her new-born son, ISHMAEL, which is, being interpreted, GOD HATH HEARD!—an exclamation, expressive of her joy, that God had heard her affliction. (Gen. xvi. 11.) Agreeably to the same idiom most other scripture names are to be understood.

'In the third verse of the chapter, in which IMMANUEL occurs, mention is made of one of the sons of Isaiah under the name of SHEAR-JASHUB. This name is a complete sentence. Literally translated it is, A REMNANT SHALL RETURN. The son of Isaiah was called by this singular appellation, in order that the great and consolatory fact of the *return of a remnant* of the Jewish nation from captivity, which was the frequent burthen of his prophecy, might, by the appearance of his son, bearing this expressive name, be often recalled to his mind and to the minds of his countrymen. Also in the next chapter, which is a continuation of the same prophecy and relates to the same events, we are informed, that Isaiah had another son, concerning whom the LORD said to him, (ver. 3.) Call his name, MAHER SHALAL HASH BAZ. This signifies, THE SPOILING HASTENETH, THE PREYING COMETH QUICKLY.

'In consequence of this singular custom of giving names to children descriptive of the circumstances of their birth, it became usual with the prophets to denote an event, which was about to accompany the birth of a child, by saying, that the child would have *a name descriptive of that event.* Among the Jews this remarkable mode of speaking was well understood, although it is little adapted to the habits of our age and nation. These facts must be borne in mind as leading to the exact interpretation of the title

IMMANUEL, which signifies, GOD IS WITH US. It was intended to signify, that, at the time of the child's birth, *God would be with his people by extraordinary manifestations of his favor.* Hence the Prophet, in the next chapter, foretelling the defeat of the enemies of Judah, assigns its cause by repeating the *affirmation*, GOD IS WITH US, or IMMANUEL, which a little before he employs as the *name* of the child, ver. 9, 10. "Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries: gird yourselves, and ye shall be broken in pieces; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to naught; speak the word, and it shall not stand: FOR IMMANUEL! GOD IS WITH US!" '*

In Isa. vii. 14, the connection is rather singular: 'Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.' Harmer presents the scripture in the following form: 'Behold, this virgin shall conceive and bear a son, and thou shalt call his name Immanuel; butter and honey shall he eat *when* he shall know to refuse evil and choose good. For, before this child shall know to refuse evil and choose good, the land shall be desolate, by whose two kings thou art distressed.'† But on this passage, critics have found themselves much perplexed. 'It appears

* A Vindication of Unitarianism, in reply to Mr. Wardlaw's Discourses on the Socinian Controversy, pp. 186, 187. Boston, Wells and Lilly, 1816.

† Harmer's Observations, i. p. 299.

that about the time this prophecy was delivered, *Pekah*, king of Israel, and *Rezin*, king of Syria, being confederate, had taken *Elath*, a fortified city of Judah, and had carried away the inhabitants to Damascus. In this critical juncture Ahaz was fearful that they would prevail against Jerusalem, and the kingdom of Judah, and annihilate the family of David. To remove all his fears, his sorrow and unbelief, Isaiah is sent to assure him that the counsels of his enemies should not stand, and that they would be discomfited. To encourage him, he is directed to ask for a sign, but this he refused to do, whereupon a sign was given him, that a virgin should conceive and bear a son, and his name should be Immanuel. The meaning of the prophet is plain. The two kings referred to, should be unsuccessful. The house of David, Judah and Jerusalem should be all preserved till a virgin bear a son according to the original promise respecting the SEED of the *woman*, Gen. iii. 15.' 'This is a most remarkable circumstance—the house of David could never fail, till a virgin should conceive and bear a son—nor did it: but when that incredible and miraculous fact did take place, the kingdom and house of David became extinct! This is an irrefragable confutation of every argument a Jew can offer in vindication of his opposition to the Gospel of Christ. Either the prophecy in Isaiah has been fulfilled, or the kingdom and house of David are yet standing. But the kingdom of David, we know, is destroyed: and where is the man, Jew or Gentile, that can show us a single descendant of David on the face of the earth? The prophecy could not fail—the kingdom and house of David have failed—the *virgin*, there-

fore, must have brought forth her son—and this Son is Jesus, the Christ. Thus Moses, Isaiah, and Matthew concur; and facts the most unequivocal have confirmed the whole! Behold the wisdom and providence of God!'

Many Trinitarians think they find a strong support for their views in the expression, 'God with us,' but the term admits of an easy explanation, without supposing it to denote the Deity of the person to whom it is applied. In the language of the Scriptures, God was said to be with a people or a person, when he aided them or preserved them, though there were no visible manifestations of his presence.

> 'The Lord of hosts is with us;
> The God of Jacob is our refuge.' Psa. xlvi. 11.

And he said, 'Certainly I will be with thee.' Exod. iii. 12. Gen. xxvi. 3. 28. God was with Ahaz and his people when he aided them to overcome their enemies, and as a sign of this aid or deliverance, the term *Immanuel, God with us*, that is, *is with us*, *with* being the emphatic word, was given to the child. We suppose the epithet God's-help, or Help *from God*, expresses the full meaning of Immanuel.

Some have questioned the propriety of the application of the passage in Isa. vii. 14. to Christ. A writer, in allusion to this, says, 'the term is applied to a child that was to be born in the time of the prophet, a child who was to be a sign to Ahaz, king of Judah, of the deliverance of his kingdom within two years from the time of the forces brought against it.' 'This,' he continues, 'is evident from the context, and has been admitted by respectable Orthodox commentators.' In

reference to this view, Professor Stuart asks, 'How could the birth of Jesus, which happened seven hundred and forty-two years afterwards, be a sign to Ahaz, that within three years his kingdom was to be freed from his enemies? Such a child, it would seem, was born at that period, for in ch. viii. 8. 10, he is twice referred to as if then present, or at least then living.'

There cannot be the least doubt that the passage in Matthew has direct reference to Christ. The whole connection will support this view; therefore, extended remark is unnecessary.

The interpretation of Immanuel is striking and full of consolation. It shows the sacred nearness existing between God and man. God is with us under all circumstances: in adversity and prosperity; in sickness and in health; by day and by night; when among strangers, and when in the midst of relatives and friends.

'Within thy circling power I stand
On every side I find thy hand;
Awake, asleep, at home, abroad,
I am surrounded still with God.'

'He is God with us to comfort, enlighten, protect, and defend us in every time of temptation and trial, in the hour of death, * * * and God *with us* and *in* us, and we *with* him to all eternity.'*

* For some excellent remarks on this whole subject, see ADAM CLARKE on Isa. vii. 14.

XXVII. ENSIGN.

'And in that day there shall be a root of Jesse, which shall stand for an Ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.' Isa. xi. 10.

This word occurs in seven instances in the singular, and once in the plural, but is in no other instance applied to the Messiah; though some may think he is intended in the twelfth verse of this chapter.

The figure is very appropriate and striking. It is interesting to see the various ways employed by the Sacred Writers to illustrate the character and various offices of the Messiah. Figures are drawn from military life; from architecture; from some prevalent custom; from legal forms; from the animal and vegetable kingdoms. Indeed, all nature, and every art and science, is made to render homage to the Messiah.

The present appellative is very interesting, and needs no labored criticism.

Ensigns are warlike banners, monuments or trophies of victory. The prophet Isaiah, threatening the Israelites with an invasion, tells them, 'that God would lift up an ensign to the nations from far.' The motto is very well explained by Cruden:—'There shall be a root of Jesse which shall stand for an ensign of the people, and to it shall the Gentiles seek; that is, That Christ the Messiah, growing upon the root of Jesse, should mount up, and be advanced, by the preaching

of the gospel, to a great height, so as to become a visible and eminent ensign, which the Gentiles, as well as the Jews, may discern; to whom they should repair by faith, and in whom they should put their trust.'

'The ancient Jewish ensign was a long pole, at the end of which was a kind of chafing-dish, made of iron bars, which held a fire, and the light, shape, &c. of which denoted the party to whom it belonged.' The brazen serpent was lifted up on an ensign, and to this our Lord compares his own 'lifting up' in consequence of which he will draw all men to him. In the motto, the prophet referred to a custom among the Israelites. That nation was divided into tribes, and each tribe had an appropriate standard, which was regulated by the blessing pronounced upon the sons of Jacob by that aged patriarch. When they went to war, the members of each tribe knew where was their peculiar location, by the ensign of their father, which was unfurled and floating in the air. To this, they gathered after the heat of the battle was over, and rejoiced in view of victory, or wept, because of being vanquished.*

In Gen. xlix, we have an account of the blessing wherewith Jacob blessed his sons before his death. From that account we may learn what was the ensign of each tribe. Commencing with Reuben, he pronounced a blessing upon each, in the order which follows, and in the words which we will now quote: 'Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity,

* See Numbers ii. 2—25.

and the excellency of power; unstable as water, thou shalt not excel. Simeon and Levi are brethren; instruments of cruelty are in their habitations. Judah is a lion's whelp. Zebulon shall dwell at the haven of the sea; he shall be for an haven of ships. Issachar is a strong ass, crouching between two burdens. Dan shall be a serpent in the way, an adder in the path. Gad, a troop shall overcome him; but he shall overcome at last. Asher, his bread shall be fat, he shall yield royal dainties. Naphtali is a hind let loose. Joseph is a fruitful bough by the well, whose branches run over the wall. Benjamin shall raven as a wolf; in the morning he shall devour the prey, and at night he shall divide the spoil.'

Such were the words in which the aged patriarch pronounced his dying benediction upon his sons. It is easily perceived what would be upon the ensign of each tribe. The tribe of Reuben would be represented by foaming waves of the sea; those of Simeon and Levi, by swords and spears; that of Judah, by a young lion; that of Zebulon, by ships reposing in harbor; that of Issachar, by an ass crouching between two burdens; that of Dan, by a serpent in the path; that of Gad, by troops contending for victory; that of Naphtali, by a deer in the attitude of running; that of Joseph, by a beautiful bough by the side of a well; that of Benjamin, by a ravenous wolf.

By 'that day' we are undoubtedly to understand the times of the Messiah. This was a common mode of speaking when the prophets looked forward to his reign.

After having spoken somewhat largely in reference to the meaning of the word ensign, little need be said

in reference to the application. Jesus himself seems to have had this very figure in his mind when in conversation with Nicodemus: 'As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.'* And speaking of his death he said, 'I, if I be lifted up from the earth, will draw all men unto me.'† Jesus has been lifted up as the Ensign of the people for nearly eighteen hundred years. Millions have flocked around him, and still they come, and all find rest. To him all must ultimately bow; for as certain as it is that Jesus has been lifted up, so certain is it that 'he will draw all men unto him.' Who can deny the lifting up? Why then deny the conclusion? 'Unto him shall the Gentiles seek, and his rest shall be glorious.'

Indeed, the very inscriptions upon the ensign must ultimately draw all nations to Jesus. They are like the following: 'Our Father;' 'God is love;' 'Life and immortality;' 'Saviour of the world;' 'Glory to God in the highest: on earth, peace, and good will to men.'

The ensigns of men are designed to arouse to war, but this Ensign is an emblem of peace. Behold, the glories of the Messiah as presented in the rich imagery of the prophet: 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand

* John iii. 14. † John xii. 32.

on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'* But christians have not been content to rally around this Ensign. They have set up standards of their own; such as partial election; total depravity; endless misery, etc. Around these they have flocked, till they have imbibed the spirit of their own narrow views.

In conclusion, we trust we have rallied around the Ensign of the people, the Lord Jesus Christ. This has been unfurled by the Almighty. Around this all the nations of the earth will ultimately gather: for 'he shall judge among the nations, and shall rebuke many people, and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.'

* Isa. xi. 6—9.

XXVIII. EVERLASTING FATHER.

'For unto us a Child is born; unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.' Isa. ix. 6.

Only one of these titles will claim our attention here, as the others will be found in their appropriate places. This is the only instance where this phrase presents itself. It is rendered by some, the Father of the everlasting age; i. e. of the Christian dispensation, which is to continue to the end of the world. Bishop Lowth gives that view. By some, it is rendered the Father of eternity. 'The Hebrew word here rendered *everlasting* in its general import "denotes *beyond*, *further*, or *besides* somewhat else. As a particle of time, *yet*, *still*, *moreover*, *a long while*, *until*, *whilst*, *during the time that*, *all along*, *perpetually*."' It is used Isa. xlvii. 7, where it is rendered *for ever*. The words under consideration are rendered by the LXX, *pater tou mellontos aionos*, and in the Latin of the *Biblia Sacra*, referred to above, *pater futuri seculi*, *the father of the future age;* and admitting the passage to be genuine, this is what we take to be its true import.' A very good critic, remarking on the passage, says, 'As to the epithet Everlasting Father, we understand it to mean, that the prince described in the verse should be the perpetual guardian and friend of his people. The rendering Father of Eternity, which

is said to mean eternal, is neither so agreeable to the Hebrew idiom, nor so well suited to the epithets which precede and follow it, and has the support of few scholars of any denomination.'

Cruden gives six different meanings to the word Father, which we need not particularly enumerate; merely observing that God is called heavenly Father, and Father of Spirits. The prophets are sometimes distinguished by this term:—'My father, my father,' said Elisha to Elijah, 'the chariot of Israel and the horsemen thereof,' 2 Kings ii. 12. Our Saviour forbids us to give any man the name of father, because we have only one, who is in heaven, Matt. xxiii. 9. Not that we should abandon or despise our earthly fathers. God requires us to honor and respect them; but then what our parents have done for us, is, comparatively speaking, so inconsiderable, that we may say, our fathers are nothing to us, and that God alone deserves the title of *our Father*. It is worthy of remark, that this was the usual appellation which Jesus employed when he spoke of the Almighty. He seems to have loved this name above all others. In addressing the Being who sent him, he employs no pompous titles, as is the case with many who petition the God of the universe. It was the simple and touching name of Father; and when about to leave a form of petition for all future ages, he directed it to be commenced, by saying, 'Our Father.' We would love to dwell on such a striking trait in the character and teachings of Jesus, but our limits forbid.

There is a very interesting sense in which this word is used, which deserves our notice, for it may assist us in arriving at correct conclusions respecting

the title under consideration. A man is said to be a father to the poor and orphans when he takes care to supply their necessities, is affected with their miseries and provides for their wants. 'I was a father to the poor,' Job xxix. 16. God declares himself to be a Father of the fatherless, and a Judge of the widow, Psa. lxviii. 5. Joseph was a father in this sense, Gen. xlv. 8; and as he provided for the temporal wants of Egypt, so will Christ provide for the spiritual wants of the family of man. As all bowed the knee to Joseph, so all will bow before the Redeemer. Jesus, then, is our Father, our Lord and Saviour. But can he be thus called, if he should tyrannize over a part of the human race forever?

This whole passage has been often adduced to prove the Trinity, but we believe that it does not support the doctrine. These were the titles by which Jesus was to be called. In reference to this point, I shall present an extract from one of the earliest treatises published in America on the Unity of God:—

'That this passage really respects the Lord Jesus, we shall not here undertake to dispute; though there is no certainty, in our minds, that it has any such reference. Be this as it may, the passage is very far from asserting the supreme and independent divinity of Christ. For,

'1. You will please to notice, that he is declared to be *a child born, a son given.* This is the description of his nature. This is what he actually IS.

'2. The passage does not say, that the government *is now* upon his shoulder, but that it *shall be;* which implies, that he is about to be raised to an authority he does not now possess.

'3. You will observe, the passage does not say, that *he is* the mighty God, the everlasting Father, &c., but that *he shall be thus styled;* he shall have these titles when the government shall be upon his shoulder.

'4. If you ask how he, who *is* a child born and a son given, shall rise to the eminence of having the government upon his shoulder, and the high titles mentioned, the passage explains this matter, and says, *The zeal of the Lord of Hosts will perform this;* i. e. will see that these things be conferred upon him.

'In fulfilment of this prediction, if it really respects Christ, the Scriptures inform us that the zeal of the Lord of Hosts has actually performed all that is here declared, "*The God of our Lord Jesus Christ has put all things under his feet, and given him to be head over all things to the Church.** *God hath made that same Jesus, whom ye have crucified, Lord.*† *Him hath God exalted with his own right hand to be a Prince.*‡ *And given him a name above every name.*"‖ Pray is the supreme and independent Deity of Christ to be inferred from the statement made in fulfilment of this prediction? If not, as no one will pretend, then why make this inference from the prediction itself?

'It is strange that this passage should be adduced, on every occasion, in proof of the Deity of Christ; seeing it only predicts that *the child, the son* should be *elevated, by the power of the Lord of Hosts,* to the government of his people, and have *bestowed upon him* high and exalted titles.'§

* Eph. i. 22. † Acts ii. 36. ‡ Acts v. 31. ‖ Phil. ii. 9.

§ 'One God in one Person only,' by Rev. John Sherman, pp. 114, 115. Worcester, 1805.

We need not be surprised to find the same titles applied to Jesus as to God. This is not uncommon in the sacred writings; indeed, it is not uncommon to apply the same appellatives to men that are applied to the Deity. Moses was a god to Pharaoh.* The design evidently is not to indicate the nature of the being to whom they are applied, but his character. Calling a person by any name does not alter his nature. Jesus is everywhere distinguished as a great and exalted being, yet never raised to an equality with the Father: for the very passage represents him as a child, a son, one that was to be born in due time. Such language certainly cannot with propriety be applied to the Supreme Being. We know what is said by Trinitarians respecting the divine and human nature, but we do not feel disposed in any part of our work to go into the depths of a subject where even the most celebrated have found difficulties which they could not solve. Ours is a plainer path, and we hope, more practical in its nature. We look to Jesus for all spiritual blessings. He is the medium through which God acts upon the moral world. Hence he gives him his own titles; but when the great work is complete, then 'God will be all in all.' 'Hallelujah: The Lord God Omnipotent reigneth.'

* Exod. vii. 1. See tit. MIGHTY GOD.

XXIX. FIRST-BORN FROM THE DEAD.

'And he is the head of the body, the church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.' Col. i. 18.

The phrase 'first-born' occurs fifty-six times. Christ is called 'the first-born among many brethren,' 'the first-born of every creature,' the 'first-begotten of the dead.'

We are not, however, to understand by such phrases that Jesus was the first to arise, but the first that rose to give others a pledge and assurance of their rising after him, and of their rising like unto him. His resurrection is the cause, the pattern, the pledge, the assurance of the believer's resurrection. Five instances of resurrection of the dead are found in the Scriptures previous to that of the Lord Jesus, and one after that event:—The resurrection of the widow's son at Zarephath;* the Shunammite's son;† the daughter of Jairus;‡ the widow of Nain's son;§ the resurrection of Lazarus;‖ and that of the saints 'after' the resurrection of the Lord Jesus.¶ But all these were probably raised to all the infirmities and ills of life, and were to die a second time.

* 1 Kings xvii. 17—24.
† 2 Kings iv. 18—37.
‡ Mark vi. 35—43.
§ Luke vii. 11—16.
‖ John xi. 11—16.
¶ Matt. xxvii. 52, 53.

A few remarks by way of illustration of the meaning of first-born may perhaps best set forth the beauty of this title. 'This word is not always to be understood strictly according to the letter. It is sometimes taken for that which is first, most excellent, most distinguished in any thing. Thus it is said of Christ, Col. i. 15, that *he is the first-born of every creature.* And in Rev. i. 5, he is called *the first-begotten of the dead*, that is, begotten of the Father before any creature was produced; and the first that rose from the dead by his own power. The first-born of the poor, Isa. xiv. 30, signifies the most miserable of all the poor; and in Job xviii. 13, The first-born of death; that is, the most terrible of all death.'

Dr. Clarke has some very excellent remarks touching the meaning of the phrase 'first-born,' in his Commentary, on the passage, 'the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on his throne, unto the first-born of the captive that was in the dungeon; and all the first-born of cattle.'* 'If we take the term *first-born* in its literal sense *only*, we shall be led to conclude, that in a vast number of the houses of the Egyptians there could have been no death, as it is not at all likely that every first-born child of every Egyptian family was still alive; and that all the first-born of their cattle still remained. And yet it is said, ver. 30, that there was *not a house where* there was *not one dead.* The word, therefore, must not be taken in its literal sense only. From its use in a great variety of places in the Scriptures, it is evident that it means the *chief*,

* Exod. xii. 29.

most excellent, best beloved, most distinguished, &c. In this sense our blessed Lord is called *the* FIRST-BORN *of every creature*, Coloss. i. 15, and the FIRST-BORN *among many brethren*, Rom. viii. 29; that is, he is *more excellent* than all creatures, and *greater* than all the children of men. In the same sense we may understand Rev. i. 5, where CHRIST is called *the* FIRST-BEGOTTEN *from the dead*, i. e. the *chief* of all that ever visited the empire of death, and on whom death has had any power; and the *only one* who, by his own might, quickened himself. In the same sense *wisdom* is represented as being *brought forth before all the creatures*, and being *possessed by the Lord in the beginning of his ways*, Prov. viii. 22—30, that is, the *wisdom* of God is *peculiarly conspicuous* in the production, arrangement, and government of every part of the creation. So *Ephraim* is called the Lord's FIRST-BORN, Jer. xxxi. 9. And the people of Israel are often called by the same name; see Exod. iv. 22. *Israel is my son, my* FIRST-BORN: that is, the people in whom I particularly delight and whom I shall especially support and defend. And because the *first-born* are, in general, peculiarly dear to their parents, and because among the Jews they had especial and peculiar privileges, whatever was most dear, most valuable, and most prized, was thus denominated. So Micah vi. 7, *Shall I give my* FIRST-BORN *for my transgression, the fruit of my body for the sin of my soul?* Shall I give up the *most beloved* child I have, he that is *most dear* and *most necessary* to me, in order to make an atonement for my sins? In like manner the prophet Zech. xii. 10, speaking of the conversion of the Jews to the Gospel of Christ, represents them as looking on him

whom they have pierced, and being as one that is *in bitterness for his* FIRST-BORN: that is, they shall feel distress and anguish as those who had lost their *most beloved* child. So the church triumphant in the kingdom of God are called, Heb. xii. 23, *the general assembly and church of the* FIRST-BORN, i. e. the *most noble* and *excellent* of all *human*, if not created beings. So Homer, Il. iv. v. 102, *Αρνων πρωτογονων ρεξει κλειτεν εκατομβεν.* "A hecatomb of lambs, all *firstlings* of the flock." That is, the *most excellent* of their kind.'

The connection in which our motto is found, is exceedingly grand and striking: 'For it pleased the Father that in him should all fulness dwell; and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven.' Here we find the doctrine of the reconciliation of all things in connection with the doctrine that Jesus is the first-born from the dead. How consoling! This, too, is said to 'please the Father.' What other sentiment could please him? Addison, in one of his Spectators, speaking of the future state, and the progress of the soul, has this beautiful language: 'To look upon the soul as going on from strength to strength, to consider that she is to shine forever with new accessions of glory, and brighten to all eternity; that she will be still adding virtue to virtue, and knowledge to knowledge; carries in it something wonderfully agreeable to that ambition, which is natural to the mind of man. Nay, it must be a prospect pleasing to God himself, to see his creation forever beautifying in his eyes, and drawing nearer to him, by greater degrees of resemblance.' Indeed, such a view

of things must be desirable and pleasing to every benevolent being in the universe.

In Jesus every want is supplied. When on earth, he healed the sick, gave feet to the lame, hearing to the deaf, and life to the dead, and hereafter, he will give man an immortal existence; for he is 'the first-born from the dead, that in all things he might have the pre-eminence.' What a glorious subject is now presented to our view! But we must leave it, for our limits remind us that we must be brief. In Jesus is presented to the world a grand exhibition of the resurrection. He met death in the most cruel form, and though conquered by the 'king of terrors' on Calvary, yet on the third day he made a complete triumph over him and every earthly power, and came forth and stood before the world as 'the first-born from the dead!' The apostle adds, 'that in all things he might have the pre-eminence.' Yes, our Saviour is pre-eminent in every moral excellence, and more especially in that he was the first to rise from the dead, to die no more; thus bringing life and immortality to light. He has gone before us into heaven; for he is our Forerunner; our Hope, our Resurrection; 'the first fruits of them that slept;' the first-born into the kingdom above. What can be more glorious? My soul longs to break away from its frail tenement, and join him who is the first-born from the dead!

* * * * *

'But ah! still longer must I stay,
Ere darksome night is changed to day;
More crosses, sorrows, conflicts bear,
Exposed to trials, pains and care.'

XXX. FIRST FRUITS.

'But now is Christ risen from the dead, and become the first fruits of them that slept.' 1 Cor. xv. 20.

This phrase occurs thirty-six times, and is applied to Christians as well as to the Saviour. Thus Paul, after showing that the creation was 'to be delivered from the bondage of corruption,' says, 'And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.'* He calls the 'house of Stephanus, the first fruits of Achaia.'† James uses the word in a similar form: 'Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures.'‡ The Revelator, speaking of the hundred and forty-four thousand that sung the new song, says, 'These were redeemed from among men, being the first fruits unto God and to the Lamb.'§

We will now show the original use of the phrase, and then the propriety of the application will be better understood. First fruits were presents made to God, as part of the coming harvest, to express the submission, dependence and thankfulness of the offerers. 'These were offered both as an acknowledgment that the whole crop was God's, and as a pledge and assur-

* Rom. viii. 23. † 1 Cor. xvi. 15.

‡ James i. 18. § Rev. xiv. 4.

ance of their enjoying the whole crop from God, and as a mean by which the whole crop was consecrated and sanctified to their use.'* All the first fruits, both of fruit and animals, were consecrated to God.† From the Jewish custom of offering first fruits to Jehovah, the heathen borrowed a similar rite.‡ There were different kinds of first fruits. When the bread in the family was kneaded, a portion was set apart for the priest or Levite of the place; if there were none, it was cast into the oven and consumed.§ Those offerings were often called first fruits, which were brought by the Israelites from devotion, to the temple, for the feasts of thanksgiving.

When the wheat harvest was over, i. e. the day of Pentecost, first fruits were again offered of another kind in the name of all the nation, which consisted of two loaves of two tenth-deals, i. e. three pints of flour each, made of leavened dough.

Horne presents us with a very animating description of the custom of offering the first fruits, which shows it to have been a very solemn and impressive ceremony. 'At the beginning of harvest, the sanhedrin deputed a number of priests to go into the fields and reap a handful of the first ripe corn: and these, attended by great crowds of people, went out of one of the gates of Jerusalem into the neighboring cornfields. The first fruits thus reaped were carried with

* Burkitt's Commentary on the *First Fruits*.

† Exod. xxii. 29. Numb. xviii. 12, 13. Deut. xxvi. 2. Neh. x. 35, 36.

‡ See Pliny, Nat. Hist. lib. xviii. c. 2. Horace, Sat. lib. ii. Sat. v. 12. Tibullus, Eleg. lib. 1. El. i. 13.

§ Numb. xv. 19—21.

great pomp and universal rejoicing through the streets of Jerusalem to the temple. The Jewish writers say that an ox preceded them with gilded horns and an olive crown upon his head, and that a pipe played before them until they approached the city: on entering it they crowned the first fruits, that is, exposed them to sight with as much pomp as they could, and the chief officers of the temple went out to meet them. They were then devoutly offered to God in grateful acknowledgment of his providential goodness in giving them the fruits of the earth. These first fruits, or handful of the first ripe grain, gave notice to all who beheld them that the *general* harvest would soon be gathered in.'*

How beautiful and striking is the allusion of the apostle to this religious ceremony. From this, he illustrates the resurrection of Christ, and represents him as the first fruits of a glorious and universal harvest of all the sleeping dead. 'But now is Christ risen from the dead and become the first fruits of them that slept.' The use which the apostle makes of this image is very extensive. 'In the first place, the growing of grain from the earth where it was buried, is an exact image of the resurrection of the body: for, as the one is *sown*, so is the other, and neither *is quickened*

* 'Although,' says Dr. Lightfoot, 'the resurrection of Christ, compared with some *first fruits*, has very good harmony with them; yet especially it agrees with the offering of the *sheaf*, commonly called *omid*, not only as to the *thing* itself, but also as to the circumstances of the *time*. For, first, there was the *pass-over*, and the day following was a *Sabbath* day, and on the day *following* that, the first fruits were offered. So Christ, our *pass-over*, was crucified; the day following his crucifixion was the *Sabbath*; and the day following *that*, he, the first fruits of them that *slept*, rose again.'

except it first die and be buried. Then the whole harvest, from its relation to the first fruits, explains and ensures the order of our resurrection. For, is the sheaf of the first fruits reaped? then is the whole harvest ready. Is Christ risen from the dead? then shall all rise in like manner. Is he accepted of God as an holy offering? then shall every sheaf that has grown up with him be taken from the earth and sanctified in its proper order:—"*Christ the* FIRST FRUITS, *and afterwards they that are Christ's at his coming.*" '*

Every view we take, shows the extreme beauty and force of the imagery employed by the apostle. It will be seen that the passage contains two declarations; the fact of the resurrection of Jesus, and the resurrection of all the dead. The latter, however, by the critic may be considered rather as inferential than as positively established. But if all are not raised, then the illustration brought by the apostle is altogether inappropriate. 'If the FIRST FRUIT be holy, the lump also is holy.' The apostle everywhere presents the resurrection as a joyful theme; but how can this be, unless universal happiness was connected in his mind with the event? Better let the trump pass silently over the grave of man, than to awaken him to be struck out again from existence, or to be forever

* An Introduction to the Scriptures, by Thom. H. Horne, vol. iii. p. 288. Phil. ed. Jones's Works, vol. iii. p. 64. Harwood's Introd. to the New Test. vol. ii. p. 307. Michaelis's Commentaries, vol. iii. pp. 146—149. Beausobre's Introd. to the New Test. (vol. iii. p. 200. of Bishop Watson's Collection of Tracts.) Dr. Lightfoot's Works, vol. i. p. 984. vol. ii. pp. 184, 306, 307. folio edit. Lamy's Apparatus, vol. i. p. 204. Ikenii Antiq. Hebr. part i. c. 15. pp. 210—224. Schulzii Archæol. Hebr. pp. 287—292. Lamy's Apparatus Biblicus, vol. i. pp. 203—206.

miserable. But whoever will follow out the apostle in this most consolatory and closely reasoned chapter, will learn that the idea of a judgment day, or of misery of any kind, *succeeding* the resurrection, was perfectly foreign to his mind; and if not found here, in vain shall we find it in Revelation.

How consoling! How grand and elevating! Christ, the first fruits, has arisen from the dead. The harvest must follow! It seems that the offering of the first fruits was always a joyful occasion among the Jews. Calmet says, 'The first fruits were of wheat, barley, grapes, figs, apricots, olives, and dates. Each carried his basket. The rich had gold or silver, the poor had wicker baskets. At Jerusalem, the citizens came out to meet and to salute them. When they arrived at the mountain on which the temple was situated, each one, even the king himself, if he were there, took his basket on his shoulder, and carried it to the court of the priests, the Levites singing, "I will magnify Thee, O Lord, &c. Psal. xxx."'

If there was so much joy at the gathering in of the fruits of the earth, then how great must be the joy when the grand harvest shall arrive, when all the sleeping dead will come forth, and be gathered into the great garner above! What a joyful theme! My soul longs to revel in the glory now before me. But the subject is overpowering to the mind. We must enter upon the grand scene before we can fully realize its glory and blessedness.

XXXI. FORERUNNER.

'Whither the forerunner is for us entered, even Jesus, made a high priest for ever after the order of Melchisedec.' Heb. vi. 20.

THIS is the only instance where this word occurs, though in the Septuagint it is found in Isa. xxviii. 4, where it signifies the first fruits of the fig-tree, or first ripe figs. The word *prodromos* does not merely signify one that goes or runs before another, but also one who shows the way; he who first does a particular thing; also the first fruits. The application to Jesus is more extensive than might at first be supposed. A reference to the ancient custom of sending forerunners will very much illustrate the passage. See the beautiful allusions of Isaiah.

'The voice of him that crieth in the wilderness,
"Prepare (even) ye the way of the LORD;
Make straight IN THE DESERT a highway for our GOD.
Every valley shall be raised;
And every mountain and hill shall be lowered;
And the winding paths shall be made straight;
And the broken (rough) places level."'

The writer of the apocryphal book of Baruch, makes a fine use of this ancient practice. 'For God,' says he, 'hath appointed that every high *hill*, and banks of long continuance, should be *cast down*, and *valleys filled up* to *make even the ground* that Israel may go safely in the glory of God.'

That which ancient forerunners did in the natural world, John the Baptist was to do in the moral world. 'The Jewish church was a desert country to which John the Baptist was sent (Matt. iii. 1—4.), to announce the coming of the Messiah. It was at that time destitute of all religious cultivation, and of the spirit and practice of piety; and John was sent to *prepare the way of the Lord* by preaching the doctrine of repentance. The desert is therefore to be considered as a proper emblem of the rude state of the Jewish church, which was the true wilderness meant by the prophet, and in which John was to prepare the way of the promised Messiah.'*

But in what sense is Jesus a forerunner? The connection in which the passage stands will, to some extent, inform us. The apostle had just introduced the immutability of God, the firmness of his promise, and the hope inspired by the gospel. He then illustrates this hope by an anchor. He then carries the mind 'within the veil,' and points to Jesus, as our great Forerunner. The whole is striking and full of interest. We are then to follow Jesus, or else the name here given is without meaning; for in ancient times the company always followed the forerunner.

* 'Bishop Lowth on Isaiah xl. 3. vol. ii. pp. 252—254. A practice, similar to that above described, is recorded by the chaplain to Sir Thomas Roe, ambassador to the Mogul court in the reigns of James I. and Charles I.; who says (p. 128.) that, making a progress with the ambassador and emperor, they came to a wilderness "where (*by a very great company sent before us, to make those passages and places fit for us*) A WAY WAS CUT OUT AND MADE EVEN, broad enough for our convenient passage." See similar instances in Dr. Clarke's Travels, vol. viii. p. 277. 8vo. Mr. Forbes's Oriental Memoirs, vol. ii. p. 450, and Mr. Ward's View of the History, &c. of the Hindoos, vol. iii. p. 132.'

The very word forerunner signifies an earnest of something to follow. How blissful the thought then that Jesus has passed through the tomb, and that in that blessed country where he is gone we shall all ultimately arrive! The way is prepared, not merely made *possible*, but *certain*. For as the forerunner did not go till it was certain the monarch or his company would follow, so Jesus did not leave the earth for heaven, till it was made certain that the human race would ultimately follow him to an everlasting world of peace and joy.

XXXII. FOUNDATION.

For other foundation can no man lay than that is laid, which is Jesus Christ.' 1 Cor. iii. 11.

THIS word occurs in the singular fifty-three times; in the plural thirty-two; but this passage is the only instance where it is directly applied to the Saviour of the world. There are, however, other terms evidently designed to convey the same meaning; such as 'corner stone,' 'precious stone,' 'head of the corner.' We need not dwell on a term where the meaning is so evident. It is sufficient to observe, that as no building can stand without a foundation, neither can Christianity without Jesus as its support. There are several particulars connected with this appellation which we will place before the reader in their proper order, and then make an application of the whole to the subject of our title.

I. A foundation must be prepared.

II. Every thing must be removed that stands in the way.

III. It must be proportioned to the building.

IV. It must be laid before the building can be erected.

V. There cannot be more than one foundation.

VI. A foundation is laid with an intention to raise a superstructure.

All these particulars will be found to apply to

Christ, and our object now will be to take a brief view of each.

I. A foundation must be prepared. Many passages go to show that God had prepared Jesus for his work before he came. 'Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation.'* 'Behold my servant whom I uphold; mine elect in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.'† 'Who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you.'‡

II. Every thing must be removed that stands in the way. From the moment of the origin of sin, intimations were made of the coming of Jesus. The great and glorious day was revealed to patriarchs and prophets. Just before the entrance of the Saviour upon our earth, a forerunner came to prepare the way by preaching repentance to the Jewish church. Every thing then was in a rude state. The people were sunk in moral degradation. When Jesus appeared, Jehovah laid the foundation of that church which is to stand forever, surviving the revolutions of time and the ruins of empires.

III. The foundation must be proportioned to the building. Two things are essential to a good foundation; the first is to *bear*, the second is to *endure*. That Jesus is well qualified for both, is evident from the prediction of the prophet: 'His name shall be called Wonderful, Counsellor, The mighty God,

* Isa. xxviii. 16. † Ib. xlii. 1. ‡ 1 Pet. i. 20.

The Everlasting Father, The Prince of Peace.'* Speaking to John, our Lord says, 'I am he that liveth and was dead: and behold, I am alive for evermore, Amen; and have the keys of hell and of death.'† 'We may safely,' says one, 'venture the weight of our eternal all upon this rock; it will stand forever, without giving way under the heaviest pressure, without being broken by the most violent shock. Let thousands, let millions, with all the mountainous weight of guilt upon them, build upon this foundation, and they shall never be moved.' That this foundation is able to endure, as well as to bear, is evident from the whole tenor of Scripture. 'Some,' says the Apostle, concerning the truth, 'have erred, saying that the resurrection is past already, and overthrow the faith of some. Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his.'‡ 'He that believeth on him shall not be confounded.'§ 'Jesus Christ, the same yesterday, to-day, and forever.'‖ 'This stone can never moulder away. Parian marble, and even the flinty rocks, decay; the firm foundations, the stately columns, the majestic buildings of Nineveh, Babylon, and Persepolis, and all the magnificent structures of antiquity, though formed of the most durable stone, and promising immortality, are now shattered into ten thousand fragments, or lying in ruinous heaps. But here is a foundation that now stands as firm under Adam, Abel, and Abraham, as at the first moment they ventured their dependence upon it.'

IV. The foundation must be laid before the build-

* Isa. ix. 6. † Rev. i. 18. ‡ 2 Tim. ii. 19.
§ 1 Pet. i. 6. ‖ Heb. xiii. 8.

ing can be erected. The foundation referred to in our motto was laid in the counsels of God ere time began; before a single star twinkled in the heavens; before the sun smiled upon our globe. The original design of the Almighty was to erect a spiritual temple into which the human race should ultimately be gathered. Hence, we are told that, 'He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love.'* But this foundation may be said to be visibly laid in the incarnation, work, and death of the Son of God. During the conversation at the Last Supper, Jesus said to his disciples, 'Without me ye can do nothing.'† It proved to be as their Master predicted. They went forth in the power of his name, and sin, disease and death were subject to them. So mighty was this name in carrying forward the work which the Son of God had commenced, that the great Apostle exclaimed, when writing to the church at Philippi, 'I can do all things through Christ which strengtheneth me.'‡

V. There cannot be more than one foundation. 'Other foundation can no man lay than that is laid, which is Jesus Christ.' 'But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.'§ 'This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.'‖

* Eph. i. 4. † John xv. 5. ‡ Phil. iv. 13.
§ 1 Cor. viii. 6. ‖ Acts iv. 11, 12.

The Apostle lays a weighty injunction on us respecting building on this foundation. 'Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.'* It ought to be borne in mind that the same fire which destroys 'the wood, hay, stubble,' saves the man himself. The idea is well presented by the Psalmist: 'Thou wast a God that forgavest them, though thou tookest vengeance of their inventions.'†

Jesus then being the only foundation, we are not to depend on our works for salvation. If we do, we are laying another foundation, and rejecting Christ: 'for we are not redeemed with corruptible things,' 'but with the precious blood of Christ,' 'that our faith and hope might be in God.' 'By the works of the law no flesh shall be justified.' It is further evident that we are not to make a foundation of our faith, for 'if we believe not, yet he abideth faithful; he cannot deny himself.' We are not to look to our desires, prayers, alms, sufferings, or performances for salvation, but to Christ the Lord, 'for to this end he hath died, and rose, and revived, that he might be Lord both of the dead and living.'‡

VI. A foundation is laid with an intention to raise

* 1 Cor. iii. 12—15. † Psa. xcix. 8. ‡ Rom. xiv. 9.

a superstructure. It was in this light the Apostle viewed the Saviour: 'Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man.'* That is, he saw the foundation of human redemption laid, and from that he looked forward to the completion of the work. Jehovah, as has already been noticed, has laid the foundation; consequently the great spiritual building will be completed by him. If it remained for man, there might be some uncertainty respecting the result. The work has not been retarded by all the storms and vicissitudes of the present world. All the attacks of insidious enemies, all the attempts of infidels, all the virulence of wicked men, have been unable to shake this everlasting foundation. Error, bigotry, hypocrisy, ignorance and persecution have all united their influence against the spiritual temple of God, but all in vain! The building rises higher and higher in the midst of all opposition. It will be completed. The cost has been counted. If necessary, Jehovah can call the universe to his aid. No sect dares to deny that the foundation is laid. Why then insinuate doubts respecting the completion of the work? Let all then place confidence in God, and ultimately, 'he will bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it.'

* Heb. ii. 8, 9.

XXXIII. FRIEND OF SINNERS.

'The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a wine bibber, a Friend of publicans and sinners.' Matt. xi. 19.

This title is found only in this instance, and in the parallel place, Luke vii. 34. It was given to him in proud contempt by the Pharisees. Our Lord seems to be drawing a contrast here between himself and John the Baptist. The former was faulted for his rigid and abstemious manner of life. The latter was equally careful in his manner of life, but associated more freely with men; particularly with that class called sinners, but whose morals were probably far better than those who thus styled them. But the wisdom of this world, ever true to itself, found fault with goodness and purity. It looks on everything purer than itself with suspicion and distrust. 'Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled.'*

It appears that the term friend has different significations in the Scriptures. 1. One whom we love and esteem above others, to whom we impart our minds more familiarly than to others. Jonathan and David were a remarkable instance of this kind of friendship. 2. A favorite of a prince. 3. Jesus calls his apostles

* Tit. i. 15.

friends at the Last Supper. 'Henceforth I call you not servants, * * but I have called you friends,' John xv. 15. He considers those who obey him as his friends. 'Ye are my friends if ye do whatsoever I command you,' Ib. 14. 4. It is sometimes used as a mere appellative, and applied either to friend or foe; as the man who had not on the wedding garment is thus styled, Matt. xxi. 12; and Judas is thus called even at the very moment of the betrayal of his Master, Ib. xxvi. 50. 5. This word is used in a very interesting manner in reference to Abraham. He is thus highly distinguished in three several instances, 2 Chron. xx. 7. Isa. xli. 8. James ii. 23. This term is applied to him because of his faith and obedience, and because God conversed with him, and revealed to him his secrets.

This title presents a vast subject, and hence, owing to the limits to which we design to confine our remarks, we must take but a slight view of one of the loveliest traits in the character of the Son of God. His wisdom and his power seemed to merge into benevolence. His friendship was not of that kind which looks for great favors in return; for he befriended those who had nothing to impart but gratitude. This, it is true, to a generous mind, is more grateful than all the riches of earth.

Three views only will be taken of this subject.

I. The friendship of Jesus to his disciples.

II. To mourners.

III. To his enemies.

I. Friendship to the disciples. This was expressed and manifested in every possible form, particularly at the Last Supper. 'Let not your heart be troubled;

ye believe in God; believe also in me.' 'I will not leave you comfortless; I will come to you.' 'Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you.' 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' These are but specimens of the friendly spirit of Jesus. It was exhibited in all his intercourse with his disciples. Notwithstanding all their waywardness and prejudices, their Master's love never grew cold toward them. Many times, as the immense sacrifices they were to make presented themselves, they would shrink from the labor assigned them. At a certain time, 'many of his disciples went back and walked no more with him.' Turning to 'the twelve, he said, Will ye also go away? Then Simon Peter answered him, To whom shall we go? Thou hast the words of eternal life.' A noble declaration! Although the apostles 'forsook him, and fled,' yet we find the love of Jesus still strikingly manifested, especially after his resurrection, a remarkable instance of which occurred on the shores of Tiberias. But we need not cite instances to illustrate the friendship of Jesus to the 'little flock.' The reader will readily call to mind various scenes illustrative of this point.

II. Friendship of Jesus to mourners. If there be any one class in society that needs more tender treatment than others, mourners certainly constitute that class. Grief renders the mind peculiarly susceptible, and at first unnerves and unfits us for the duties and conflicts of life. When we look upon the lifeless features of our departed friends, and follow their mortal remains to the grave, and see them slowly and

silently deposited there, when we take the last farewell look, and with hurried footstep retire in deep anguish from the scene, we need the warm and thrilling consolations of friendship. At such times Jesus was always near. He was not to be found at the banquet—amidst the smiles of prosperity. He sought not the empty and vain pleasures of the gay and thoughtless. It was not at the tables of the rich that he was seen. No: he came to 'preach the gospel to the poor.' All reformers before him had sought the influence of the rich and prosperous; but the Friend of sinners went to the cottage of the poor, and there strengthened and consoled them amid the trials of life. But we must not dwell here. We will present a single instance illustrative of his friendship to the mourner, and that, too, one of the most affecting that presented itself during his pilgrimage of sorrow and affliction on earth. I allude to the funeral of the Youth of Nain. Death is always solemn, but peculiarly so when under such circumstances as there described. It was a young man; an only son; his mother, a widow. But Jesus was on his way in the divine employment of doing good. The world was too busily engaged to notice this afflictive scene. A few friends had met to mingle their sympathies: for few of our race are so obscure and forlorn, as not to have some one into whose heart they can breathe the tale of sorrow and find consolation. How precious is friendship! What would all the pleasures of earth be without others to share them with us! How painful would be our trials, if we had to bear them alone! God be praised for the sympathies of our nature!

'It is the lonely stranger's friend,
Who drinks the bitter cup of grief;
Whose secret sighs to heaven ascend,
And find in tears a sweet relief.'

This scene met the eye of the Redeemer. 'When the Lord saw her, he had compassion on her, and said unto her, "Weep not."' Precious words! Like balm to the wounded spirit; like a star breaking forth midst the loneliness of night; like rivers of water in a dry place; like fruit in a desert. How lovely does the Saviour appear in every trait of his character, but especially in his manifestations of pity and compassion. 'He came and touched the bier: and they that bore him stood still;' as though conscious of the greatness of the being who stood before them. The Redeemer speaks: 'Young man, I say unto thee, Arise.' The departed spirit obeyed the summons. The cold clay was again animated. 'He that was dead sat up and began to speak. And he delivered him to his mother!' Happy moment! What a change from the deepest affliction to the highest raptures! The widow's heart was made to sing for joy!

III. Friendship of Jesus to his enemies. Here the love of Jesus rose to the highest point. Remarkable instances of friendship had been shown to the world. There had been those who were willing to die for country;—some few had died for friends. Indeed, this is the greatest height to which human love has ever been manifested. 'Greater love hath no man than this, that he lay down his life for his friends.' But we must go far beyond this to find the love of Jesus. 'God commendeth his love toward us, in that

while we were yet sinners, Christ died for us.'* We may point to the hero who puts on his armor, and mounts his war-horse, and rushes into battle, and bleeds and dies for his country, but this is not the love of the Redeemer. We may look to the mother who, to save her child, will throw herself into the foaming wave, or amidst the devouring flame, but this is not the love of Jesus. We must find some one who has suffered and died for his enemies, and when we seek for such an one, we must go to Calvary, and there we shall find a bleeding Saviour! who in the expiring agonies of death could exclaim, 'Father, forgive them, for they know not what they do.'

Such was the friendship of Jesus. Well is he entitled to the appellative, Friend of sinners. The sinner never had such a friend before. Society has long been employed in the erection of dungeons, and in inventions of torture for the sinner; but Jesus came to show that mercy and judgment could be mingled; that there was room for compassion to the sinner, even to the vilest of our race. He taught that the way to remove sin was by manifestations of love and forgiveness, not by awful and terrific exhibitions of cruelty and wrath.

It becomes us then to be guided by his precepts, and to imitate his example, especially in his love for sinners. We ought to remember that none need pity so much as those who have no pity for themselves. The world must ultimately be redeemed by love, and there is power enough in the love of Jesus to reach the most obdurate heart, to cleanse the vilest sinner in existence. After a lapse of eighteen centuries, this

* Rom. v. 8.

principle or trait in the character of Jesus is beginning to be understood. It begins now to be applied practically, and its effects are glorious. We design to present a single instance, illustrative of its mighty effects on the hearts of the vile, given to us by one who has been on the spot and witnessed them.

'At Berlin,' says Rev. C. E. Stowe, 'I visited an establishment for the reformation of youthful offenders.' 'The children,' he says, 'received into this institution are often of the very worst and most hopeless character. Not only are their minds most thoroughly depraved, but their very senses and bodily organization seem to partake in the viciousness and degradation of their hearts.' 'An ordinary man,' he adds, 'might suppose that the task of restoring such poor creatures to decency and good morals was entirely hopeless.' But not so; the superintendent 'took hold with the firm hope that the moral power of the word of God was competent to such a task.' 'On one occasion,' we are informed, 'when every other means seemed to fail, he collected the children together, and read to them, in the words of the New Testament, the simple narrative of the sufferings and death of Christ, with some remarks on the design and object of his mission into this world. The effect was wonderful. They burst into tears of contrition, and during the whole of that term, from June till October, the influence of this scene was visible in all their conduct. The idea that takes so strong a hold when the character of Christ is exhibited to such poor creatures, is, that *they are objects of affection;* miserable, wicked, despised as they are, yet Christ, the Son of God, loved them, and loved them enough to suffer and to die for

them—and still loves them. The thought that *they can yet be loved*, melts the heart, and gives them hope, and is a strong incentive to reformation.'*

'One there is, above all others,
Well deserves the name of Friend;
His is love beyond a brother's,
Costly, free, and knows no end:
They who once his kindness prove,
Find it everlasting love.

Which, of all our friends, to save us,
Could, or would have shed his blood?
But our Jesus died to have us
Reconciled in him to God:
This is boundless love indeed!
Jesus is a Friend in need.

When he lived on earth ill-treated,
Friend of sinners was his name;
Now, above all glory seated,
He rejoices in the same:
Still he calls them brethren, friends,
And to all their wants attends.

O, for grace, our hearts to soften!
Teach us, Lord, like him to love:
We, alas, forget too often
What a Friend we have above:
But when home our souls are brought,
We will love thee as we ought.'

NEWTON.

* Report on Elementary Public Instruction in Europe, made to the thirty-sixth General Assembly of the State of Ohio, Dec. 19, 1837. Reprinted by order of the House of Representatives of the Legislature of Massachusetts, March 29, 1838. P. 23.

XXXIV. GOVERNOR.

'And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah; for out of thee shall come a Governor that shall rule my people Israel.' Matt. ii. 6.

This title, though occurring twenty-six times in the singular, and twelve times in the plural, is only in this instance applied to the Saviour. It is a quotation from the prophecy of Micah, (ch. v. 2.) The evangelist seems to use great care in speaking of 'Bethlehem in the land of Judah.' His object was to distinguish it from Bethlehem in the tribe of Zebulon, Josh. xix. 15. The word 'rule' is rendered 'feed' in the margin. In ancient times, there was not much difference, as rulers were often employed in feeding the flocks. 'Among the Greeks, kings are called by *Homer* λαων ποιμενες, *shepherds of the people.* This appellation probably originated from the *pastoral* employment, which kings and patriarchs did not blush to exercise in the times of primitive simplicity; and it might particularly refer to the case of David, the great type of Christ, who was a keeper of his father's sheep, before he was raised to the throne of Israel. As the government of a good king was similar to the care a good shepherd has of his flock, hence ποιμην signified both *shepherd* and *king;* and ποιμαινω, to *feed* and to *rule,* among the ancient Greeks.'

It is worthy of remark that Jesus was born in the very *place* and at the very *time* predicted. It appears

that as the period approached for the appearance of the Son of God, there was a general expectation of such a personage. The words of Suetonius and Tacitus, two Roman historians, are very remarkable.* It seems that Herod imbibed the prevailing opinion, insomuch that he was alarmed for the safety of his throne. Moved by personal interest, he 'gathered all the chief priests and scribes of the people together, and demanded where Christ should be born.' They cited to him the words of the prophet, which we have taken for our motto as presented by the Evangelist. Not content with this, he 'privily calls in the wise men,' and inquires 'what time the star appeared.' 'And he sent them to Bethlehem, and said, Go, and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.' What consummate hypocrisy! Under religious pretensions, he wished to know where the child was that he might destroy him. His character and reign fully justify the remark. From this time, he sought the life of the child Jesus. But Providence, ever watchful for those who are designed to be blessings to our race, 'warned the wise men that they should not return to Herod, and they departed into their own country another way.' 'Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men.' What is

* See title MESSIAH.

there that ambition when unguided by benevolence will not do!*

But Jesus is born; prophecy has been fulfilled; his empire has commenced, and he will reign over all the nations of the earth. 'Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'†

* Josephus thus sums up the character of Herod: 'He was a man universally cruel, and of an ungovernable anger; and though he trampled justice under foot, he was ever the favorite of fortune. From a private station, he rose to the throne. Beset on every side with a thousand dangers, he escaped them all; and prolonged his life to the full boundary of old age. They who considered what befell him in the bosom of his own family, pronounced him a man most miserable; but to himself he ever seemed most prosperous, for, of all his enemies, there was not one whom he did not overcome.'

† Psa. ii. 1—8.

XXXV. HEAD.

But I would have you know that the head of every man is Christ; and the head of the woman is the man, and the head of Christ is God.' 1 Cor. xi. 3.

We are here presented with a very interesting passage, the design of which appears to be to show the relation in which Christ stands to man; the pre-eminence of sex, and the connection existing between Jesus and God. Christ is considered as the head in a variety of senses.

I. Head of man.

II. Head of the church.

III. Head of the corner.

IV. Head of all principality and power.

From such phrases, we may well infer a fullness and sufficiency in the Saviour. 'For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is at the head of all principality and power.'*

I. Head of man. Adam stands at the head of the intellectual and moral creation; Jesus at the head of the spiritual creation. The metaphor is finely carried out by the Apostle in his epistle to the church at Ephesus: 'But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined

* Col. ii. 9, 10.

together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.'* Let us look at this in its bearing upon our future destiny. It is well known that when any member of the body suffers, not only the head, but every member suffers with it. 'Saul of Tarsus went forth "*breathing* out threatenings and slaughter against the disciples of the Lord."† It was immediately felt by their Head in heaven, who accused the young zealot of persecuting *Him*. Let "a cup of cold water" be given—let the smallest act of kindness be done to the least of Christ's little ones, —he receives it as done to himself.' It would seem, therefore, that if any one member of the human family is rendered miserable forever, it will affect Jesus and the whole humanity. So that the doctrine of endless misery would involve the misery of the Redeemer and the whole human race. It may be replied, that this is the reasoning of an opponent, and that a believer in the doctrine alluded to is not accountable for all that may be drawn from his premises. Let it be shown then wherein such reasoning is unwarranted by the word of God. If the metaphor will not bear all this, let its limits be fixed, that we may no longer go beyond the truth. That there is a sympathy between man and man, and between Jesus and the human race, is evident from many parts of Revelation. Angels are also represented as taking an interest in the destiny of mankind, and even the fulness of their joys seems in some

* Eph. iv. 15, 16. † Acts ix. 1.

measure to depend on the return of sinners to God: 'There is joy in the presence of the angels of God over one sinner that repenteth.'* But we dare not, for want of time, and the immensity of such a theme, pursue the thoughts that crowd upon us. Our limits are marked out and cannot be exceeded.

II. Head of the Church. It would appear from several expressions in the epistles that the church is considered as the body of Christ: 'And he is the head of the body, the church;'† 'And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all.'‡ From him the church receives light, life and intelligence. The church has no other ruler or head than Jesus Christ. His authority there is paramount to all other authority in creation. There he stands as supreme, and ever will stand till the consummation of all things, when 'God shall be all in all.' Christ 'loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing: but that it should be holy and without blemish.'§ In connection with the phrase 'head of the church,' Christ is called the 'Saviour of the body,' which evidently means that he is the Saviour of the church.

* Luke xv. 10. To those who would see this thought finely illustrated and eloquently enforced from this passage, the writer would recommend the reading of a Discourse entitled, 'Sympathy for Man in Distant Places of Creation,' by Thomas Chalmers, D. D., p. 96; Phil., 1830.

† Col. i. 18. Eph. v. 23. ‡ Eph. i. 22, 23. § Eph. v. 25—27.

The Apostle presents the sacred connection existing between Christ and the church by the marriage institution, Ephes. v. 32. There is, however, in all comparisons designed to show the connection between Christ and the human race, certain limits beyond which we cannot go with propriety. The marriage institution ends with death, but the connection between Christ and his church remains the same through all time, for Jesus hath conquered death. Glorious and transporting thought! Death may sever the earthly ties formed by man; but he cannot break up the connection existing between Jesus and his church. We may, therefore, look forward with confidence to the day when the Saviour and all his church shall meet in heaven, to the glory of God.

III. Head of the corner. This occurs in a quotation of our Lord from the prophets. 'Did ye never read in the Scriptures,' said he to the Pharisees, that 'the stone which the builders rejected, the same is become the head of the corner?'* Various are the emblems employed by the Saviour, and the sacred writers, to represent the connection existing between him and the human race. Here is presented a metaphor taken from Architecture. Mankind are the building; Christ is the corner stone. All rest on him, and though rejected by the wisdom of this world, he has been placed at 'the head of the corner,' by the Great Builder of the universe; and there he will stand till the building is completed, and when finished, all will cry, Grace, grace unto it.†

IV. Head of all principality and power. This

* Matt. xxi. 42. † See title FOUNDATION.

idea is finely presented by the Apostle in several instances. He is 'far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.'* 'For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist.'† Every attempt seems to be made by the inspired penmen to present the Saviour before the mind in the most elevated manner. In their view he stands above, far above, all the potentates of earth, in power and authority. His power is far beyond that of any earthly monarch. He is 'King of Kings and Lord of Lords.' The power of all earthly rulers is limited, but Jesus has 'all power in heaven and in earth.' Why is Jesus placed so high by the Father? This question admits of an easy reply. 'Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.'‡ We see then for what end God clothed Jesus with power. This is presented again by the Apostle: 'Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'§ If Jesus does

* Eph. i. 21.
† Col. i. 16, 17.
‡ Acts v. 31.
§ Phil. ii. 9—11.

not ultimately save the world, his exalted state will seem to answer no valuable end. But we need not fear; the work has commenced and will be carried forward. Earth and hell may oppose, but all will be in vain. All will ultimately be finished, to the glory of God. We should, therefore, rejoice that God has placed his Son as 'the head of the corner.' The Head of the Church being safe and in glory, the body, in all its fullness and entireness, must follow. The human family will be gathered into heaven, and Jesus their head will be united to them forever. 'Glory be to God in the highest.' Amen and Amen.

XXXVI. HEIR.

'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.' Heb. i. 1, 2.

'We can scarcely conceive,' says Dr. Clarke, 'any thing more dignified than the opening of this epistle: the sentiments are exceedingly elevated, and the language harmony itself. The infinite God is at once produced to view, not in any of those attributes which are essential to the Divine nature; but in the manifestations of his love to the world, by giving a revelation of his will relative to the salvation of mankind; and thus preparing the way, through a long train of years, for the introduction of that most glorious Being, his own Son. This Son, in the fullness of time, was manifested in the flesh, that he might complete all vision and prophecy, supply all that was wanting to perfect the great scheme of revelation, for the instruction of the world; and then die to put away sin, by the sacrifice of himself.'

Jesus is thus styled in one more instance, and that in a parable, Matt. xxi. 33.

Frequent allusion is made in the sacred writings to the vast inheritance of this heir. Ages before his birth, the Father said to him, 'Ask of me and I will give thee the heathen for thine inheritance, and the

uttermost parts of the earth for thy possession.'* Long had this heir been promised. Age after age wore slowly away. Patriarchs and prophets looked forward with the eye of faith to the glorious period. At length, a messenger appeared fresh from the throne of God, announcing the birth of the heir. He appeared, and 'took not on him the nature of angels, but the seed of Abraham.' And he commenced his great work of gathering up his vast inheritance. And the husbandmen to whom the vineyard had been let, said, 'This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and they cast him out of the vineyard, and slew him.' Such was the fate of God's heir. But the same power that sent him raised him from the dead. Ultimately, he will succeed in bringing home to the Great Father all his vast possessions, and when all are brought in, he will say, Here am I and the whole inheritance which thou didst give unto me. Receive, O Father, thy children, purified from all sin, and redeemed from all iniquity. 'Look, my Father, through the wide extended universe, for thou beholdest all thy works in every situation with the utmost ease, see, there is not one rebellious creature to be found! Where sin once reigned and abounded, grace now reigns and abounds much more. All confusion and disorder are destroyed; the whole creation exhibits one great scene of peace, harmony, and divine order.'

But it is said 'that we are heirs of God, and joint-heirs with Christ.'† The same cheering sentiment is

* Psa. ii. 8. † Rom. viii. 17.

expressed in the Apostle's letter to the church at Galatia: 'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.'* The same glorious and all-absorbing truth is again presented in the epistle to the church at Corinth: 'Therefore let no man glory in men: for all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's: and Christ is God's.'†

A greater truth was never presented to the human mind than is contained in these passages. From them, we may gather some idea of our immense possessions. Not only heirs of God, but joint heirs with Christ! Speaking of believers, a writer breaks forth in the following eloquent strain:—'They are heirs of God, they do inherit God himself. Their Father is their portion; man leaves his heirs what he has, God gives his heirs what he is. He which gives them the inheritance is the inheritance itself, which he gives them, by being not only heir to him, but heirs of him; they have an interest in all his attributes. His wisdom is theirs to guide and direct them. His power is theirs to sustain and preserve them; theirs to relieve and succor them! O happy and blessed privilege of God's adopted ones! They are not only heirs of heaven, but heirs of God himself! They have him for their portion and exceeding great reward. They are heirs with Christ; as Christ is God's heir, so are

* Gal. iv. 6, 7. † 1 Cor. iii. 21—23.

they heirs with Christ. Christ is God's heir by nature, as he is the Son of God by nature; whatever is God's is his, and they are heirs with Christ. They are members of him, and shall be heirs with him, 1 Cor. iii. ult. All is yours, and ye are Christ's, Eph. i. 11. In him we have obtained an inheritance; we are the heirs in his right. O blessed Jesus! How endearing are our obligations to thee! All that we have is from thee, by thee, and in thee! We are chosen in thee, justified by thee, sanctified through thee, and shall be glorified with thee.'* How glorious! A joint heir with the great Redeemer! A part of his inheritance, and yet an heir with him!† How mysterious, and yet how plain is the great plan of redemption! 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'‡ As we proceed in our labor, glory on glory beams upon the soul. A writer remarks, that 'this heirship is the most extraordinary of all: it is not an heirship of any *tangible possession*, either in *heaven* or *earth;* it is not to possess a *part*, or even the *whole*, of *either:* it is to possess *Him* who made all things—not God's *works*, but *God himself:* heirs of GOD through Christ.'

How happy is the lot of the believer! He may not only claim God as his Father, but he may even call himself his heir. He may look to Jesus and claim heirship even with him! What vast, what boundless

* Expository Notes upon the New Testament. By WILLIAM BURKITT, M. A. New Haven, 1794.

† All having our share in this glorious inheritance, though Jesus, as the *eldest brother*, hath a double portion.—WHITBY.

‡ Rom. viii. 32.

possessions lie before him. The 'heir of all things' has gone home. He has entered upon the enjoyment of the blessings that flow from his Father's throne. We are his inheritance, and must follow. And we may even now by faith enter upon our great possessions. Finally, we shall be with him, and he with us, for God has promised us the 'inheritance which is incorruptible, undefiled, and that fadeth not away, reserved in heaven for us.'

XXXVII. HIDING-PLACE.

'And a man shall be as an hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.' Isa. xxxii. 2.

This phrase presents itself in three other instances, and is applied to the Supreme Being twice, and to signify a place where the wicked had secured themselves. Psa. xxxii. 7. cxix. 114. Isa. xxviii. 17.

A more beautiful assemblage of ideas was never presented to the mind. We hardly know where to begin, or where to end; but we shall pursue our regular plan of considering one appellative at once. We need not stop for definitions. We will make a single remark in reference to the application of the word to Jehovah. 'Thou art my hiding-place,' says the Psalmist, xxxii. 7. How pleasing to contemplate God in this light. The same idea is expressed in another form: 'God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'* In all the trials of life we may go to our Father in heaven, and he will save us, and 'compass us about with songs of deliverance.' David often experienced this in his eventful life. He was delivered from 'the lowest hell.' Often did he express his confidence in

* Psa. xlvi. 1, 2.

God, and flee to him as to an hiding-place from the storms of trouble. There is the same hiding-place for us all. There is one Being who will never change, who will never forsake us; for, we are told, 'The Lord will not cast us off forever.'* In trouble, we may go to his promises and find security. But we must turn from the Father to the Son, as he is the personage alluded to in the passage under consideration.

In what sense then is Jesus an hiding-place?

He is an hiding-place for the mourner. See how many came to him in affliction when he was on earth. The leper came to be cleansed, the lame to be made whole, the deaf to hear, the blind to see, the bereaved to be comforted. Never was there so much disease and affliction presented before one individual since the world began. Yet all were cured. Jesus was an hiding-place for every one. He gave out an invitation broad enough to cover every case of affliction on earth. 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.'† The widow of Nain, the sisters of Lazarus, and Jairus, all found Jesus to be an hiding-place. And even the weary sinner came, laden with guilt and wo, and found security in Jesus, not as one who would approbate his iniquity, but who came with power to cleanse and sanctify. His language was that of peace and comfort. Hear him in a certain case. An adulteress was brought before him by those who seemed eager

* Lam. iii. 31. † Matt. xi. 28—30.

to condemn her at once. 'Woman,' said he, 'where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.'* But we need not multiply instances. They lie every where upon the eventful page of the history of the life of Jesus. All may go to him and find rest. There is room enough in this hiding-place for every sinner, and for all the afflicted on earth. Blessed be God for this hiding-place. We will go to it. Are any afflicted? Look to Jesus. Behold him persecuted even unto death. Are any tempted? Fly to Jesus. 'He was tempted in all points as we are, yet without sin.' Are any poor? Look to Jesus. Though possessing 'all power in heaven and earth,' yet 'he had not where to lay his head.' Are any dying? Go to Jesus, and find an hiding-place. He came to show man how to live and how to die. Indeed, man can be in no situation where he will not find Jesus to be an hiding-place for him. We must look away from ourselves unto him, and we shall find that peace and security which the world cannot bestow nor take away.

'When dread misfortune's tempests rise,
And roar through all the darkened skies,
Where shall the trembling pilgrim gain
A shelter from the wind and rain?
Within the covert of thy grace,
O Lord, there is a hiding-place,
Where, unconcerned, we hear the sound,
Though storm and tempest rage around.'

* John viii. 1—11.

XXXVIII. HIGH PRIEST.

'Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.'
Heb. iii. 1.

We come now to a very important part of our work; the consideration of a title which throws the mind back to the dispensation of rites and ceremonies, when the good things of the kingdom were shadowed forth by emblems.

We must apprize the reader that we cannot possibly go into all the various particulars connected with this title; for a little reflection must convince any one that a comparison is involved, not only between the Jewish high priest and Jesus, but between different priesthoods; their nature and design; and between the law and the gospel. Indeed, the two dispensations seem to have met in Jesus. 'You behold,' says an elegant author, 'the Law and the Prophets standing, if we may speak so, at the foot of the cross and doing homage. You behold Moses and Aaron bearing the ark of the covenant; David and Elijah presenting the oracle of testimony. You behold all the priests and sacrifices, all the rites and ordinances, all the types and symbols, assembled together to receive their consummation.'

This appellative occurs in forty-two instances, but is only applied to Jesus in the epistle to the Hebrews

in ten places. To ascertain why Jesus is thus styled, it may be well to look at the duties of the high priest under the former dispensation, and then present a comparison. The high priest enjoyed peculiar dignities and influence. He alone could enter the Holy of Holies in the temple; the supreme administration of sacred things was confined to him; he was the final arbiter of all controversies; in later times he presided over the sanhedrim, and held the next rank to the sovereign or prince. His authority, therefore, was very great at all times, and especially when he united the pontifical and regal dignities in his own person. The most interesting light in which he can be viewed, is in making an atonement for the sins of the people. A judicious writer thus speaks on this subject:—'The high priest, after he had washed, not only his hands and his feet, as usual at common sacrifices, but his whole body, dressed himself in plain linen like the other priests, wearing neither his purple robe, nor the ephod, nor the pectoral, because he was to expiate his own sins, together with those of the people. He first offered a bullock and a ram for his own sins, and those of the priests, putting his hands on the heads of the victims, and confessing his own sins, and the sins of his house. Afterwards, he received from the princes of the people two goats for a sin-offering, and a ram for a burnt-offering, to be offered in the name of the whole nation. The lot determined which of the two goats should be sacrificed, and which set at liberty. After this, the high priest put some of the sacred fire of the altar of burnt-offerings into a censer, threw incense upon it, and entered with it, thus smoking, into the sanctuary. After having perfumed the sanc-

tuary with this incense, he came out, took some of the blood of the young bullock he had sacrificed, carried that also into the sanctuary, and, dipping his fingers in it, sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary, or most holy. Then he came out a second time, and beside the altar of burnt-offerings killed the goat which the lot had determined to be the sacrifice. The blood of this goat he carried into the most holy place, and sprinkled it seven times between the ark and the veil, which separated the holy from the sanctuary; from thence he returned into the court of the tabernacle, and sprinkled both sides of it with the blood of the goat. During this time, none of the priests, or people, were admitted into the tabernacle, or into the court. This being done, the high priest came to the altar of burnt-offerings, wetted the four horns of it with the blood of the goat and young bullock, and sprinkled it seven times with the same blood. The sanctuary, the court, and the altar being thus purified, he directed the goat which was set at liberty by the lot, to be brought to him, which being done, he put his hand on the goat's head, confessed his own sins, and the sins of the people, and then delivered it to a person to carry it to some desert place, and let it loose, or throw it down some precipice. This being done, the high priest washed himself all over in the tabernacle, and, putting on other clothes, (some think his pontifical dress, his robe of purple, the ephod, and the pectoral,) sacrificed two rams for burnt-offering, one for himself, and the other for the people.'

There are four kinds of priesthood: 1. The priesthood of kings, princes, heads of families, and the first-born. 2. The priesthood according to the order of Melchisedec. 3. The priesthood of Aaron and his family. And, 4. The priesthood of Jesus Christ, which is infinitely superior to all others in dignity, in duration, in prerogatives, in object and power. 'The priesthood of Aaron was to end, but that of Jesus Christ is everlasting. That of Aaron was limited to his own family, was exercised only in the temple, and among only one people; its object was bloody sacrifices and purifications, which were only external, and could not remit sins; but the priesthood of Jesus Christ includes the entire christian church, spread over the face of the whole world, and among all the nations of the earth.'*

I. The priesthood of Jesus was superior to that of the law in its dignity. Jesus, our great High Priest, was consecrated by God himself. In him, every virtue met. There was a grandeur in his ministry which called forth even the admiration of his enemies. He was the Son of God, clothed with a power and authority never before vested in any being. He was not a typical priest, but a real priest. All others, in comparison with him, were mere types and shadows.

II. The priesthood of Jesus was superior in respect to duration. The law, its priesthood, its rites and ceremonies, were only designed for a limited period. A brighter and more perfect dispensation was to suc-

* See Calmet's Dictionary, as revised by Robinson, articles Day of Atonement, and Priesthood.

ceed. Jesus was to be its great Author and Mediator. The priesthood of Aaron was to end on the coming of Jesus. The gospel dispensation then commenced, and will continue till all nations are converted, and all things are reconciled to the Father. The glory of the law began to diminish and fade away as the day of Christ approached.

III. The priesthood of Jesus was superior in regard to its prerogatives. It brought greater blessings and privileges than were ever known under the law. The glory appearing on Mount Sinai made the people afraid of death, saying, 'Let not God speak to us any more lest we die.'* Hence, 'they received the spirit of bondage to fear.'† But the gospel gives us 'the spirit of power and love, and of a sound mind;'‡ and 'the spirit of adoption whereby we cry, Abba, Father!' The gospel presents God in the light of a parent; in that we see his pity, love and compassion blended. Jesus, as priest, presents human duty in a clear light. All is summed up in two precepts: Love to God, and Love to Man. He presents new motives; he does not come in all the thunders and lightnings of Sinai, but he comes in peace, and smiles upon the world in love. He scatters blessings in his path; he consoles the mourner, gives health to the sick, and life to the dead. And finally, he rises from the dead, and gives to the world living evidence of the resurrection of man. No other priest ever survived the shock of death. But Jesus triumphed over the king of terrors.

IV. The priesthood of Jesus is superior in respect

* Exod. xx. 19. † Rom. viii. 15. ‡ 2 Tim. i. 7.

to its object. Aaron's priesthood was only designed for a single nation, and in its operation seemed rather intended to draw a dividing line between the Jewish nation and the rest of mankind; or rather, perhaps, we should say, it was designed to preserve the knowledge of God among that nation, and to keep them from the gross idolatry by which they were surrounded, and into which they were constantly in danger of falling. The law answered in the infancy of society. It was 'a schoolmaster,' teaching the first rudiments of morality, and preparing the mind for that more perfect dispensation in which we shall all 'come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.'* In fine, the great object of Jesus was the conversion of the world to God. He came 'to save his people from their sins.'† This truth is presented in a great variety of ways under the new dispensation, but in no instance more clearly than by the beloved Apostle: 'We have seen and do testify that the Father sent the Son to be the Saviour of the world.'‡ As God has sent his Son and duly qualified him for the object, it is morally certain that it will be accomplished 'in the fulness of time.'

V. The priesthood of Jesus was superior to that of Aaron in respect to its power. The Apostle presents this very forcibly, in allusion to the moral power of the new dispensation: 'For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh;

* Eph. iv. 13. † Matt. i. 21. ‡ 1 John iv. 14.

how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God.'* Jesus possessed more power in himself than was ever vested in any high priest. He had the power of raising the dead, working miracles, and even of controlling the elements. Jesus could apply the truth more powerfully than the priests under the law, 'for he knew what was in man,' he could weigh the motives of the human heart. The power of Christ's ministry was great, inasmuch as he had more to contend with than the law had. The world was arrayed against him: his religion was too spiritual for the age in which he lived. But the great Saviour carried forward his work, and he will go on, conquering and to conquer, till all hearts shall yield to his power and grace.

Jesus is 'called of God, a High Priest after the order of Melchisedec.'† Commentators have found it somewhat difficult to settle the distinct meaning of this declaration of the Apostle. The writer has never seen any thing so satisfactory to his mind as the views of Dr. Clarke, and, therefore, he has concluded, owing to the length of this article, to refer the reader to his own work.‡

We have thought proper to present, in conclusion, a parallel between the high priest and Jesus Christ.

* Heb. ix. 13, 14. † Heb. v. 10.

‡ See Com. on Gen. xiv. 18. To those who would see an explanation of the phrase, 'without father and without mother,' we would refer them to the same author, in his notes on Heb. vii. 3.

High Priest.	*Jesus Christ.*
1. Made an atonement only for Jewish nation. Heb. vii. 27.	1. Made an atonement for the world. Heb. ix. 26. ii. 9.
2. Offered himself often. Ib. ix. 25.	2. Once, in the end of the world, i. e age. Ib. ix. 26.
3. Offered the blood of beasts. Ib. ix. 12.	3. Offered himself. Ib. ix. 12, 26.
4. From men. Ib. v. 1.	4. From God. John viii. 42.
5. Sinful. Ib. vii. 27.	5. Sinless. Heb. iv. 15. vii. 26.
6. Atoned for himself. Ib. ix. 27.	6. Atoned only for others. Ib. ix. 28.
7. Entered the Holy of Holies. Ib. ix. 6.	7. Entered heaven. Ib. ix. 24. iv. 14.
8. Entered alone. Ib. ix. 7.	8. Went into the presence of God. Ib. ib.
9. Not made by an oath. Ib. vii. 21.	9. Made by an oath. Ib. vii. 21.
10. Conquered by death. Ib. vii. 23.	10. Conquered death. 2 Tim. i. 10.

Doubtless, the above comparison might be enlarged and improved, but the mind soon becomes lost in attempting a comparison between Jesus and any other being that ever existed. His whole character and ministry differs widely from any thing that has ever appeared on the earth.

This High Priest is represented by the Apostle as Merciful and Faithful, and gladly would we dwell on these interesting traits, but our limits forbid, and the reader must be content with the following beautiful extract from a writer whose soul had drank deep at the fountain of truth and purity:—'A most interesting truth is here brought to light, and it beautifully displays the mild and forgiving character of our great High Priest. He has been made experimentally acquainted with our frail nature by taking "part of the same," and enduring its temptations; and knowing

what is in man, and what are the trials to which we are exposed in life, he is prepared to pity our weaknesses and forgive our sins. He was made "perfect through suffering;" and having himself thus suffered in the flesh, and been tempted of its lusts "in all points like as we are," he can sympathize with suffering man, and as a faithful Mediator, he will "make reconciliation for the sins of the people."

'Jesus has been empowered of God to execute Judgment, and to render unto every man according to his deeds. But he need not be viewed as a stern and relentless Judge, too highly exalted to remember our frame and consider we are dust. He has himself struggled against the strong and seductive powers of temptation, and been "compassed with infirmity." He can feel for human weakness, and in mercy cover a multitude of sins. And though his religion makes no compromise with iniquity, and even requires the strictest moral purity of life, his heart overflows with compassion for the erring; and the benevolent yearnings of his soul constantly follow the poor prodigal, until he is restored in safety and peace to his Father's house.'

We trust the reader will pursue the delightful theme; and he may rest assured that as he progresses in the study of this great 'High Priest of our profession, Christ Jesus,' new beauties will strike his eye, and new truths will dawn upon his soul.

XXXIX. HOLY CHILD.

'And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus.' Acts iv. 29, 30.

CHRIST is called a child in nine instances; holy child twice. The word here, however, should have been rendered servant, as in verse twenty-five of this same chapter.

We shall not dwell long on this appellative, for it chiefly derives its importance from the connection in which it is found. It occurs in the midst of a fervent prayer uttered by the Apostle during a violent persecution, occasioned by a 'notable miracle' performed on a 'man who was above forty years old.'

The event here recorded in the life of the Apostles, presents a beautiful exemplification of their spirit and confidence in Jesus. They expected to accomplish every thing in his name. They never imagined they could do any thing in their own strength. If christians had always reposed the same confidence in 'the holy child Jesus,' the gospel would long before this have shone forth in all its purity and glory. They have trusted too much to their own wisdom and power. They have lost sight of the saying of their Master in his dying admonitions to his disciples, 'Without me ye can do nothing.' And the whole

history of the church has verified the saying; almost every system of religion that men have endeavored to build up without Jesus has come to nought. He must not be lost sight of for a single moment. We must preach, and pray, and sing in his name. See the grand effects which flowed from the preaching of the Apostles: 'And when they had prayed, the place was shaken where they had assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart, and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.'* A more powerful illustration of the mighty effects that flowed from preaching the name of Jesus is not to be found in all the acts and doings of his early followers. In this name, they touched the disordered intellect, and even the maniac was clothed in his right mind, and sat at the feet of Jesus. In this name, they 'cast out devils,' 'healed the sick,' and even awoke the sleeping dead. They went every where, preaching 'that there was no other name under heaven given among men whereby they could be saved.' It is in and through this name that the world will ultimately be brought home to glory. 'God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in

* Acts iv. 31—33.

earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'* Let us go forth then, and 'with all boldness speak the word,' and 'signs and wonders will again be done in the name of the holy child Jesus.'†

* Phil. ii. 9—11.

† For a learned and valuable Dissertation on the phrase, 'Name of Christ,' see Critical Remarks on many important Passages of Scripture, by Rev. Newcome Cappe, vol. ii. p. 381 of his works. York, 1802.

XL. HOLY ONE OF GOD.

'And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.' Mark i. 23, 24.

The evangelists, Mark and Luke, both relate the above account. We had some little doubt respecting the propriety of the insertion of the title, inasmuch as it had its origin with one who was sometimes under the influence of demons. But this might have been uttered during a lucid interval. That he was sometimes sane, is evident from the fact that he was often admitted into the synagogue, and he was there when he thus cried to the Son of God.

The Messiah is called the 'Holy One' in Psa. xvi. 10. Isa. xli. 14. Luke i. 35. iv. 34. Acts iii. 14. Similar forms of expression to those in the motto are found in Matt. viii. 29, and perhaps the Evangelist had the same maniac in view. Dr. Clarke has presented some critical remarks on the language here that may be of great service to the reader. What have we to do with thee? 'Or, *what is it to us and to thee?* or, *What business hast thou with us?* That this is the *meaning* of the original, τι ημιν και σοι, Kypke has sufficiently shown. There is a phrase exactly like it in 2 Sam. xvi. 10. *What have I to do with you, ye sons of Zeruiah? ma li v'lacem beney Tseruiah, What business have ye with me*, or, *Why*

do ye trouble me, ye sons of Tseruiah? The Septuagint translate the Hebrew just as the Evangelist does here, τι εμοι και υμιν; it is the same idiom in both places; as there can be no doubt but the dæmoniac spoke in *Hebrew*, or in the *Chaldeo-Syriac* dialect of that language, which was then common in Judea.'

We thought, on first approaching this title, that we would take up the subject of demoniacal possessions, but as our object is not so much to write dissertations as to present brief essays, we shall be obliged to pursue another course. 1st. Because it would be a very large subject. 2d. Because our path is marked out. 3d. A more pleasing and a more appropriate subject seems to lie directly before us, which is the manner in which Jesus exerted his power, when on earth. We find him here casting out the unclean spirit. This astonished those who witnessed it. Such mighty exhibitions, it would seem, ought to convince every mind that in the final result, Jesus will subdue all things. There, evidently, was no disease on earth too deeply seated for him to remove; no sorrow too great for him to console; and no sin too powerful for him to take away. The evils of pain and disease, of ignorance and vice, fled before him as the sun dispels darkness. That same power now exists with him, and the same disposition. How then can any rational mind come to any other conclusion than that Jesus will be 'the Saviour of the world?'

XLI. HOPE.

'Paul, an Apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, which is our hope.' 1 Tim. i. 1.

The Apostle, in his defence at Rome, seems to have had a similar idea in his mind. 'For this cause, therefore, have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain.'*

This title needs no labored comment. It in fact seems to be above the slow work of criticism, for on approaching it a thousand thoughts rush into the mind, for Jesus is the hope of the world. Man looks to him for all spiritual blessings. He is the medium through which God acts upon the moral world. He is 'the Way, the Truth, and the Life.' Before he came, men were groping their way amid doubt and despair. They had no hope beyond the grave. The solemn question, 'If a man die, shall he live again?' was on the lip of every one, but no one could answer it. Philosophy could penetrate the laws of matter,

* Acts xxviii. 20. 'For preaching that Messiah who hath long been hoped and prayed for, I am come hither a prisoner, or for the sake of Jesus Christ the promised Messiah, whom all true Israelites long expected and hoped for, who is now come in the flesh, to be their Redeemer, and in whom all the true Israel of God repose all their hope of salvation, and by whom they expect a joyful resurrection, *I am bound with this chain.*'—Burkitt.

and reveal the secrets of God there, but beyond that, she could impart no information. At last, 'the Lord Jesus Christ, who is our hope,' appeared. Then man's future destiny was plainly revealed. In what a beautiful manner does the Apostle Peter introduce this subject: 'Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.'* The same subject is presented by the Apostle in his letter to Timothy: 'Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.'† In writing to the church at Thessalonica, the Apostle refers to this hope: 'Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work.'‡ In describing this hope, the inspired writers seek out the most expressive terms. It is said to be 'lively,' 'precious,' 'sure and steadfast.' In illustrating and setting it forth, the choicest metaphors are employed. It is described as an 'anchor of the soul.' But to give any thing like a fair view of the manner in which the

* 1 Pet. i. 3, 4. † 2 Tim. i. 9, 10. ‡ 2 Thes. ii. 16, 17.

apostles have described the hope of the Christian would require volumes. For it was their great theme in all their labors, whether among Jews or Gentiles. It was on account of the hope and resurrection of the dead, that Paul was called in question.

Jesus is the *author* of our hope, the *object* of our hope, and the *declarer* of our hope. Let us dwell for a moment on some of the peculiarities of our hope, the Lord Jesus Christ.

1. This hope is excellent. All worldly hopes terminate on perishable objects. In Jesus, we hope for an everlasting and imperishable existence, not for ourselves alone, but for the world. 'For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord, both of the dead and living.'* How consoling are such declarations. We can now look beyond the tomb to an unfading, undying state of being. 'When,' says one, 'sorrow and sadness pour upon us like a mighty deluge—when grief corrodes within the breast—when cares perplex the mind, and disappointments bring their train of melancholy, or despair fixes her talons deep upon the heart; it is hope alone that can light up the dark paths of life, and bear us up from shrinking under the heavy hand of affliction. A well-founded hope presents the future, illuminated by its own unfading radiance; it refers us to a nobler world than this—to the beautiful

* Rom. xiv. 7—9.

shores of immortality; and when the last convulsive throb of nature ceases to beat within the breast, hope with radiant finger points to realms of everlasting felicity, and joys unspeakable.' Jesus is the author of this hope. He came into our world, suffered and died; on the third day he rose from the tomb, and walked upon the mountains of Palestine, giving to the world a demonstration of the glorious doctrine of life and immortality. 'O death! where is thy sting? O grave! where is thy victory? The sting of death is sin; the strength of sin is the law; but thanks be to God which giveth us the victory through our Lord Jesus Christ.'

2. This hope is firm and ever enduring. Nothing can overthrow it, for it rests on the promise of God. Hear the Apostle:—'Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail; whither the forerunner is for us entered, even Jesus.'* We see from this the immutability of the foundation of our hope. An author, speaking on this subject, says, 'The ocean has been referred to as a striking figure of the eternity and infinity of God. Who, it has been asked, can stand upon its solitary shore, hear its surges beat, uttering such grand and inimitable symphonies as

* Heb. vi. 17—20.

are fit for the audience of cliffs and skies; and have their minds fly back to the time, when, though we were not, and our fathers were not, these surges were yet beating, incessantly beating, making the same wild music, and heard alone by the overhanging cliffs and the overarching skies, without regarding it as a striking personification of eternity? But God swore not by the ocean; he swore by that which will abide when the ocean shall cease to be; when its cliffs shall crumble to dust, and the skies be folded up like a vesture; he swore by himself. Thus the foundation of hope is broad as the universe and fixed as the eternal throne.'

Gladly would we dwell on this subject, but time would fail us to point out all the glories and excellencies of 'the Lord Jesus Christ, our hope.' Hope to the Christian is what the polar star is in the loneliness of night to the mariner. As that guides him on his way through the pathless waters to a haven of rest, so does this hope point the believer to that bright world where storms and tempests are unknown. Like the sun that gilds the mountain-top with beauty, and lights up our world with joy, so hope lights up 'the dark valley of the shadow of death,' and points to a world of unfading glory and everlasting peace. As the rainbow denotes that the tempest is past, so the hope given to us in the Lord Jesus Christ denotes a period when the storms of life will be past, and man admitted to mansions of everlasting rest.

XLII. IMAGE.

'Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.' Heb. i. 3.

JESUS is thus distinguished in two other instances. Col. i. 15. 2 Cor. iv. 4. Man is also said to be made in the image of God. Gen. i. 27. 1 Cor. xi. 7. The more closely the intellectual and moral nature of man is examined, the more evident will this truth appear. In man we find wisdom, power and benevolence. These attributes all exist in God, and in man; they are of the same *kind*, though differing in *degree*. But our plan does not permit us to enlarge upon the thought here presented.

In an apocryphal work, a form of expression is found very similar to that in the motto. Speaking of wisdom, the author breaks forth in the following very sublime strain:—'She is the brightness of the everlasting light; the unspotted mirror of the power of God, and the image of his goodness.'* One would almost think that the Apostle in writing to the Hebrew church had his eye on this passage.

But how are we to understand that Jesus is the express image of God's person? An image, as all know, is a mere representation of some object, either

* Wisd. vii. 26.

animate or inanimate. On beholding the work of the painter or the statuary, we perceive that the design is to image forth to the mind some being or object. We know it is not the thing itself, though it may be an exact resemblance, for it possesses no life. Herein lies the superiority of God over man. The one may fill the vacant canvass with images of life and beauty, or awake the sleeping marble, and mould it into form; but to bring into being, to impart life, requires a God! Jesus is not God; he is a representation of his perfections and attributes. Those who have discoursed largely and systematically on the Being and Attributes of God, have described him as possessing natural, intellectual, and moral perfections. Under the first is comprehended his unity, his self-existence, his spirituality, his omnipotence, his immutability and eternity. Under the second, his knowledge and wisdom. Under the third, his justice, his goodness, his mercy and his holiness. Manifestations of these attributes may be found everywhere in the physical, moral and intellectual departments of creation. But for a bright, unclouded, moral exhibition of Jehovah, we must look to him 'who is the brightness of his glory, and the express Image of his person.' 'For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.'* In the Image of his person, God shines upon us in all his brightness and glory. Indeed, in this Image is a full display of the entire character of Him whom the heavens cannot contain. As in the rainbow all the

* 2 Cor. iv. 6.

colors are beautifully mingled, so in Jesus every perfection of God centres and is shadowed forth in life and beauty upon the world. In Jesus, we see God moving and acting before us. We see in this Image love, tenderness, pity and compassion. Indeed, every lovely trait shone forth in his character. 'He laid his hand upon the pale brow of disease, and life and health coursed freely through the veins of the sick one. He touched the withered limb, and it was made fresh and strong. He saw the poor blind man, sitting by the way-side, and he pitied his darkness and poured a flood of light upon his sightless eyes. He came to the lame, and bade him walk and run. He witnessed the agony of the poor widow of Nain, and he drew back the covering of the bier and her only son was restored in life to her arms.' 'In every period and circumstance of his life, we behold dignity and elevation blended with love and pity; something, which, though it awakens our admiration, yet attracts our confidence. We see power; but it is power which is rather our security than our dread; a power softened with tenderness, and soothing while it awes. With all the gentleness of a meek and lowly mind, we behold a heroic firmness, which no terrors could restrain. In the private scenes of life, and in the public occupation of his ministry, whether the object of admiration or ridicule, of love or of persecution; whether welcomed with hosannas, or insulted with anathemas, we still see him pursuing with unwearied constancy the same end, and preserving the same integrity of life and manners.'* What a lovely char-

* White's Sermons, ser. 5.

acter! Well might the Apostle say, 'in him dwelt all the fulness of the Godhead bodily.'* Would we know the disposition of our Father in heaven, we must look to Jesus, whom he commissioned and sent into the world as an Image of himself. See the forgiveness and compassion of the Son. He extended mercy to all. He cured all that were brought unto him. In trouble then we may look upon this Image and find rest. 'It was the Image of God that bent over the troubled couch of the sick man and said, "Be healed"—that appeared to the bewildered vision of the blind man as he opened his eyes to the light of day—that moved in the pathway of the lame, and restored him to strength—that appeared to the disconsolate widow, and gave her her son. And when these afflicted ones lifted up their heads at the sound of the kind and healing voice that addressed them, and gazed upon the lineaments of meekness, and pity, and tender love that beamed in his countenance—then, then, did they behold an Image of the merciful Father—then did they see the "glory of God in the face of Jesus Christ."'

* Col. ii. 9.

XLIII. JESUS.

'And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.' Matt. i. 21.

THIS title is found only in the New Testament. Singly, one hundred and forty-three times; Jesus Christ, seventy-four times; Lord Jesus, twenty-two times; Lord Jesus Christ, twenty-eight times. Put for Joshua, twice; for Justus, once. The LXX uniformly translate Joshua (Jehoshua) Jesus. The translators were unwise in calling Joshua* by this name, as it rather perplexes the English reader.

It is worthy of remark, that the phrase Jesus Christ occurs only four times in the gospels. Matt. i. 1. Mark i. 1. John i. 17. xvii. 3. In the last instance, our Lord uses it in reference to himself, though Campbell remarks that 'this is so singular, that he suspects an accidental omission of the article, and that the clause must have stood originally, *Jesus the Messiah, whom thou hast sent.*'

In some instances, the word Jesus undoubtedly signifies doctrine. The sacred historian, in speaking of the labors of Paul at Athens, says, 'He preached unto them Jesus and the resurrection.'† The original reads *τον Ιησουν, the* JESUS.‡

* Acts vii. 45. Heb. iv. 8. † Acts xvii. 18.

‡ For some excellent remarks on the importance of the definite article, see 'The Four Gospels.' By GEORGE CAMPBELL. Dis. v. part iv.

It is generally admitted that the term Jesus signifies to save, or, as one remarks, *to deliver, put in a place of safety.* Indeed, the motto plainly points out the meaning of the word, and the object for which Jesus came. It is easily settled who are 'his people.' All will admit that the righteous belong to him, and surely sinners must also belong to him, or he could not save them from their sins. That such a work will be accomplished, is evident from the language as well as from the whole character of Jesus. Just before his ascension, he said, 'All power is given unto me, in heaven and in earth.' This dropped from his lips at the very moment when the apostles needed to be strengthened for their great work. They had seen many wonderful exhibitions of his power in healing the sick; in raising the dead; and in stilling the elements. In fine, they saw that no disease was beyond his reach; no sorrow too great for him to console; no sin too heinous for him to forgive. They saw him going on conquering and to conquer, till finally he gained the victory over death itself. For now he stood before them in his resurrection form, and they were assured from his own lips that his power was without limits. That Jesus shall ultimately succeed then, in saving his people from their sins, must be evident to every reflecting mind; otherwise, we have yet to learn why this name was given to him before his birth.

We have used this name more than any other in the course of our work, because it seemed most familiar. It was the name which the disciples seemed to love above all others. 'In my name,' said Jesus, 'to the eleven, as they sat at meat;' 'in my name,

shall they cast out devils; they shall speak with new tongues. They shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on them, and they shall recover.'* In fine, the disciples soon found the truth of their Master's prediction at the Last Supper: 'Without me, ye can do nothing.' They entered the sick chamber, and pronounced the name of Jesus, and the sick 'took up their bed and walked.' They even stood upon the cold grave, and pronounced that all-powerful name, and the sleeping dead came forth and mingled with their friends. Indeed, they found this name all-sufficient. It was in and through it that they derived all spiritual blessings. It is the sweetest name on earth.

'How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrow, heals his wounds,
And drives away his fear.

It makes the wounded spirit whole,
And calms the troubled breast;
'T is manna to the hungry soul,
And to the weary rest.'

We have somewhere read of a touching incident connected with this name, given by Mrs. Sigourney, in which the undying love of the christian is most beautifully exhibited. A more thrilling sketch we never read, and the impression we received on first hearing it, we think can never be effaced.

'Among those who serve at God's altar, was one who had faithfully discharged, through a long life, the holy duties of his vocation. He lingered after his

* Mark xvi. 17, 18.

cotemporaries had gone to rest. By the fireside of his only son, he sat in peaceful dignity, and the children of another generation loved his silver locks. In that quiet recess, memory was lulled to sleep. The names of even familiar things, and the images held most indelible, faded as a dream. Still he lived on—cheered by that reverence which is due to the "hoary head, when found in the way of righteousness." At length, his vigor failed. The staff could no longer support his tottering steps, and nature tendered her last repose.

'It was attempted, by the repetition of his own name, to awaken the torpor of memory. But he replied, "*I know not the man.*" Mention was made of his only son, the idol of his early years, whose filial gratitude had taken every form and office of affection: "*I have no son.*" The tender epithet by which he had designated his favorite grandchild was repeated: "I have no little darling." Among the group of friends who surrounded his bed, there was one who spoke of the Redeemer of man. The aged man suddenly raised himself upon his pillow. His eye kindled, as when from the pulpit, in the vigor of his days, he had addressed an audience whom he loved: "*I remember that Saviour. Yes—I do remember the Lord Jesus Christ.*"'

Would to God the same spirit which dwelt in that dying man, might also dwell in all the professed disciples of Christ; and we pray that when we come to die, if we forget all other names, we may not forget the blessed name of Jesus! It is in and through this name that the world will ultimately be brought home to glory. 'God also hath highly exalted

him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'*

Efforts have been made to build up systems of religion without this name; but all in vain. As well attempt to rear a building without a foundation; as well look for a stream without a source; as well expect fruit without a tree; or a spring without a sun to warm the earth. Well did the Apostle say, 'For other foundation can no man lay than that is laid, which is Jesus Christ.'† Here then we must rest all our hopes for salvation: 'For there is none other name under heaven given among men whereby we must be saved.'‡ We see from the records of his life, the grand and beautiful exhibitions of his power while on earth. This same power is still manifesting itself in the moral world. Millions have felt its divine influences. The great work will go forward. Jesus will touch heart after heart, soul after soul, till 'all confess him to be Lord, to the glory of God the Father.' 'His name shall endure forever. His name shall be continued as long as the sun. Men shall be blessed in him. All nations shall call him blessed.' 'Blessed be his glorious name forever, and let the whole earth be filled with his glory. Amen and Amen.'

* Phil. ii. 9, 10, 11. † 1 Cor. iii. 11. ‡ Acts iv. 12.

XLIV. JUDGE.

'And God commanded us to preach unto the people, and to testify that Jesus was ordained of him to be the Judge of quick and dead.'
Acts x. 42.

This term occurs about two hundred and forty-seven times, but is not applied to Christ in a distinct and positive manner in any other passage. True, the work or office of judge is frequently said to be assigned to Jesus, and perhaps it may be said of this word, as of some others, that it is to be understood rather as designating an office than a title.

We will now present a few passages wherein this work is said to have been committed into the hands of the Son of God. 'For the Father judgeth no man, but hath committed all judgment unto the Son; and hath given him authority to execute judgment.'* 'I charge thee, therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.'† 'And the times of this ignorance God winked at; but now commandeth all men every where to repent: because he hath appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.'‡ These passages

* John v. 22, 27. † 2 Tim. iv. 1. ‡ Acts xvii. 30, 31.

abundantly confirm the doctrine that the office of Judge is assigned to the Son of God. Indeed, no Christian will, for a moment, deny the fact. The difference of opinion is not on this point, but respecting the *manner*, the *object*, and the *time* of this judgment.

A brief statement of the popular view may not be inappropriate. It is believed that after the resurrection of all the dead, there will be a judgment day; that Jesus will sit upon his throne, and that before him will be assembled every moral being that has ever been an inhabitant of earth. Witnesses will be called up, and every thought, word and deed will be examined. Then sentence will be passed upon every one, either of approval or condemnation. Then the righteous will enter upon an everlasting scene of enjoyment, and the wicked upon an endless state of misery. We are aware of the feebleness of this description. The truth is, no imagination can fully conceive the horrors that are said to be connected with the final judgment. The firmest believers in such a notion acknowledge the inability of language to present the awful scene. Edwards has given us the following terrific description of the scenes connected with the last judgment. After having gone on from climax to climax in presenting the miseries of the damned, he says to the sinner: 'After you have worn out the age of the sun, moon, and stars, in your dolorous groans and lamentations, without rest day or night, or one minute's ease, yet you shall have no hope of being delivered—when, after you shall have worn out a thousand more such ages, yet you shall have no hope, but shall know that you are no one

whit nearer to the end of your torments—that still there are the same groans, the same shrieks, the same doleful cries incessantly to be made by you, and that the smoke of your torment shall still ascend for ever and ever, and that your souls, which shall have been agitated with the wrath of God all this while, yet will still exist to bear more wrath—your bodies, which shall have been burning all this while in these glowing flames, yet shall not have been consumed, but will remain through an eternity yet, which shall not have been at all shortened by what shall have been past!'* What a tremendous view of the termination of the moral government of God! Who can believe that such a scene as this is 'a just exhibition of the conduct of the Author of this beautiful and happy world! Such conduct is worthy of the mind that plotted the inquisition, and of the heart that first leaped in exultation at the device of consuming the body in the flaming fagot for the good of the soul; but to impute it to the pure, and lovely, and benignant Spirit that presides over the universe—language cannot speak the horror that is in it.'†

We doubt not the sincerity of those who maintain such views of the termination of the moral government of the Sovereign of the universe; but we sincerely believe that they are contrary to the Word of God.

* Those who would see this subject carried out in all its horrid deformity, we would refer to a work entitled 'Practical Sermons,' by Jonathan Edwards. Edinburgh, 1783. And of all the divines we have met with, we know of no one who seems, on the whole, to have relished so well the prospect of exulting over the torments of the damned in hell.

† Illustrations of the Divine Government, by T. Southwood Smith, p. 138.

And we have many objections to this tremendous doctrine, but we cannot state them here, for our work does not admit of such a labor. We freely admit all that the sacred writers have said about the judgment, or a judgment day.*

This whole subject may be arranged under three divisions.

I. The manner in which Christ should come to judge the world.

II. The object of the judgment.

III. The time when it should take place.

A few observations on the view here presented will be all that our limits will permit. To guide us in our remarks, we will present a single passage where the Judge himself speaks of his coming to judgment: 'For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily, I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom.'† Now, if the reader will look carefully at this Scripture, he will find that the Judge himself has clearly pointed out the *manner*, the *object* of his coming, and the *time* when he should appear. Nothing can be plainer, and yet nearly the whole christian world has been in the dark upon this

* The phrase, '*the* day of judgment,' as found in our version, and which occurs only nine times, should have been rendered *a* day of judgment, with one exception, 1 John iv. 17.* Had it been so translated, very different views would long before this have prevailed in the christian world.

† Matt. xvi. 27, 28.

* The judgment that God was about to bring upon the Jewish nation was so near, that John might, with great propriety, when he wrote, use the definite article.

subject, and supposed that the coming of the Judge is yet future. It is rendered so plain that it would almost seem as though the Judge saw the very errors that would prevail among his professed followers. The consequences attending this error have been as usual. Darkness and confusion have ensued, and it has been a kind of nucleus around which a thousand other false notions have gathered. Many passages, otherwise plain, have been misunderstood. Many have been racked with anguish, and driven to despair, who might have found repose, comfort and security in the moral government of the Most High! The sinner has been alarmed, but not reformed. Viewing the judgment as afar off, he has taken courage and become hardened in crime. Even the virtuous have imagined that nearly all the heaven the Sovereign of the universe had for them, would consist in rejoicing over the miseries of their own fellow-beings!*

A few remarks on the *manner*, the *object*, and the *time* of the judgment must close the present number.

I. The manner. This is described in a variety of ways, by the Judge, and generally in language borrowed from the prophetic writings. He describes himself as coming 'in the clouds of heaven;' 'in the glory of his Father, with his angels;' as coming suddenly: 'For as the lightning cometh out of the

* 'The godly wife shall applaud the justice of the Judge, in the condemnation of her ungodly husband. The godly husband shall say Amen to the damnation of her who lay in his bosom. The godly parents shall say Hallelujah, at the passing of the sentence against their ungodly child, and the godly child shall from his heart approve the damnation of his wicked parents, the father who begat him, and the mother who bore him.'—*Boston's Fourfold State*, state iv. head iv. sect. 9.

east, and shineth even unto the west, even so shall the coming of the Son of Man be.'* Such is the general strain of language employed by the Judge to represent the manner of his coming to judgment.

II. The object of the judgment. The Judge has presented this in various ways, but in no passage more distinctly than in the one to which we have already alluded:—'Then he shall reward every man according to his works.' When he came, he punished his enemies, and rewarded his faithful followers. The one 'went away into everlasting punishment, the other into life eternal.' It was in expectation of the coming of the Judge, that the Apostle Paul said to the church at Thessalonica, 'To you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.'† Now let any one follow out the history of the closing scenes of the Jewish age, and he will find that the followers of the Saviour found rest, while his enemies were driven away in their wickedness. Such a view could be presented, if our time would permit.

III. The time when the Judge should appear. This is a very important consideration. And we cannot

* Matt. xxiv. 27. † 2 Thes. i. 7—10.

make the subject plainer than by citing the language of the Judge himself: 'Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom.' The same time is presented in various ways in the New Testament. St. Paul, speaking of it, says, 'Now once in the end of the world [*aion*, age] hath he appeared to put away sin by the sacrifice of himself.'* Then was the time alluded to by the Judge in the following highly figurative language: 'Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.'† And that we might rest assured that such misery and destruction would never again be known in our world, the Judge has declared, 'For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.'‡ Gladly would we dwell here, but we must leave the subject with a few more observations. We have shown, imperfectly we admit, the *manner*, the *object*, and the *time* of the coming of the Lord Jesus Christ as Judge of the world.

In closing this number, however, we feel it to be a duty we owe to the cause of this Judge, to state distinctly, that while we believe in a judgment which took place amid the closing scenes of the old dispensation, we have no idea that this is all that we are to understand by the office of Judge being assigned to the Saviour. For the word signifies not only to try and determine a cause, but to rule and

* Heb. ix. 26. † Matt. xxiv. 29. ‡ Ib. 21.

govern.* We believe that Jesus came to establish a kingdom in the human soul, and that in that kingdom, 'all judgment is committed to the Son.' There he is to rule and govern. There he maintains supreme authority. There he will build up and complete a kingdom which shall last when all earthly thrones and dominions shall have passed away. A very excellent divine, speaking of the manner in which this Judge rules by his gospel, says, 'Its influence enters into the secret closets, and visits the inward council chambers of the soul, and there it "reasons of righteousness, temperance and judgment to come." O could we get admittance to this secret parley, what should we there see? what an influence should we there see exerted? When criminal desire claims indulgence; when lust burns; when anger rages; when revenge seeks retaliation; when envy rankles; when pride swells; when covetousness gripes the heart, and ambition moves the soul; in short, when any one or more of the unholy passions stirs up the soul to any thing unlawful, then who is that, with aspect so dignified, with authority so commanding, and with eloquence so persuasive, standing amidst the dark and mutinous group, commanding and entreating, threatening and promising, expostulating and reasoning, until every wicked and corrupt Felix, and every proud and wanton Drusilla, trembles? O it is the genius of the gospel of Christ! She stands there, from morning till night, and from night till morning, restraining, and sometimes changing, the

* Psa. lxvii. 4. Heb. x. 30.

wicked purpose of the heart.'* Did our limits permit, we would gladly dwell on the glories of the reign of this Judge; but we must break off in the very midst of a subject the most glorious that ever entered the heart of man. For we are told that Jesus shall 'judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more.'† 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.'‡

Such will be the grand results of the reign of Jesus. Such was the object the Great Father had in view, when he committed all judgment into the hands of his Son. How glorious! Compare, for a moment, the work assigned to Jesus, as revealed in the word of God, to that which human creeds have usually ascribed to him. According to these, there will be a separation between the nearest friends on earth, and while some are forever to bewail their existence, others are to rejoice over the torments even of their own children! What a shocking view to take of the moral government of that pure, and lovely, and benignant Spirit that presides over the universe! It cannot be. Heaven forbids it! Such a termination of the great plan of Deity would clothe the universe in sackcloth! The very angels of heaven would weep!

* From a Sermon before the Vermont Legislature, by Rev. W. Fisk, 1826.

† Mic. iv. 3. ‡ Isa. xi. 6.

No. A voice comes up from the very depths of the heart and contradicts it. Revelation is against it. A vast plan is formed in the divine mind; that plan is 'to gather together in one all things in Christ.' In reaching this great and sublime object, the Lord of the universe has seen fit to make his Son not only a Saviour, but a Judge. The great work is commenced, and in the fulness of time it will be completed; 'and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'*

* For a more extended view of this whole subject, see Observations on our Lord's conduct as a Divine Instructor, by WILLIAM NEWCOME, D. D., p. 202, et seq. Charlestown, 1810. Also a labored sermon in the Religious Inquirer, vol. iii. p. 35, et seq. For a practical view of the subject, see some excellent observations in a work entitled 'Universalism Illustrated and Defended,' by Rev. O. A. SKINNER, chap. xiv. p. 229. Boston, 1839.

XLV. KING.

'Blessed be the King that cometh in the name of the Lord! Peace in heaven and glory in the highest.' Luke xix. 38.

Thus exclaimed 'the whole multitude of the disciples.' Thus, as the King of Zion 'came nigh even at the descent of the mount of Olives,' did they 'rejoice and praise God with a loud voice for all the mighty works they had seen.' It was the last journey of the King of saints to Jerusalem. And yet his enemies could even deny him the small triumph of coming into the city upon an ass's colt, attended by a company of poor people, 'spreading their clothes in the way.' How admirable was the reply of the King: 'I tell you that if these should hold their peace, the stones would immediately cry out.' How different was the appearance of the King of Zion from that of the kings and conquerors of earth! One comes attended by the poor and despised of the world; the other, surrounded with all the pomp and splendor that courts and pageantry can impart. One comes in meekness and humility; the other in pride and haughtiness. One goes to meet his fate as a malefactor; the other to ascend a throne. One, to establish a kingdom in the human heart; the other to rear an outward kingdom among men. One, 'when he came near, beheld the

city and wept over it; the other exults over ruined empires and broken hearts.

But we cannot pursue the comparison. It would seem from the history of this incident in the life of the King of Zion, that the disciples now supposed that Jesus was come to be a temporal deliverer, though his whole mission went to show 'that his kingdom was not of this world.' This opinion had gained the ascendency in their minds, and hence, he whom a short time afterwards they could all forsake and deny, they could now proclaim 'King in the name of the Lord, and shout, Peace in heaven and glory in the highest!' How evanescent is all human applause! To-day, a king; to-morrow, a malefactor! To-day, the shouts of the multitude; to-morrow, the reproaches of the world! The whole life of Jesus, and of all reformers, shows us that no dependence can be placed upon popular favor. It is fickle as the wind; evanescent as the passing cloud; fading as a rose, and empty as a bubble.

Jesus is distinguished as a king in eleven instances. He is called King of Israel twice, John i. 49. xii. 13; and King of Kings twice, Rev. xvii. 14. xix. 16. The word is applied to God, Psa. xliv. 4. Also to Christians, Rev. i. 6.

The Father has made his Son king over the world; He has given it to him, for he has made him 'heir of all things.' It has been made over to him by covenant, and his charter covers it all. It is preserved and governed for no other end than to be the seat of his kingdom. It is all his own, and no other being has a right to erect an interest on this ground. Speaking of him, he says, 'Yet have I set my King upon my holy hill of Zion.'

In contemplating this subject, a variety of thoughts crowd upon the mind. A king supposes a kingdom and subjects. We shall, therefore, in order that our views may be understood, arrange our remarks in the following order:

I. The origin of the kingdom of Jesus.

II. The seat of that kingdom.

III. The extent of it.

IV. The duration.

It must be seen at a single glance that we cannot go minutely into either of these particulars. A few thoughts, therefore, on each must suffice.

I. The origin of the kingdom of Jesus. It had its origin in heaven. The foundation was laid ere the sun smiled upon our world, or the silver moon sent forth her light; ere woods or streams adorned the globe. It was not commenced by man, neither will it be completed by man. By his folly and madness, he has ruined nearly every kingdom on earth. This one, God in his wisdom and mercy has seen fit not to intrust to his care. The completion may, therefore, be relied on with great confidence.

II. The seat of this kingdom. 'When Jesus was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation. Neither shall they say, Lo, here! or, Lo, there! for, behold, the kingdom of God is within you.'* It is not an outward kingdom then that this King came to build up. He came to rule within us; to build up a spiritual kingdom within our hearts. There he is to reign

* Luke xvii. 20, 21.

There he is to extend his triumphs till every passion is subdued, and the whole soul brought into conformity with his principles. 'Look not abroad,' says the eloquent Channing, in speaking on this subject, 'look not abroad for the blessings of Christ. His reign and chief blessings are within you. The human soul is his kingdom. There he gains his victories. His noblest monument is a mind redeemed from iniquity, brought back and devoted to God, forming itself after the perfections of the Saviour, great through its power to suffer for truth, lovely through its meek and gentle virtues. No other monument does Christ desire; for this will endure and increase in splendor, when earthly thrones shall have fallen, and even when the present order of the outward universe shall have accomplished its work and shall have passed away.'

III. The extent of this kingdom. A single quotation will sufficiently establish this point. 'And there was given him dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.'* This kingdom is to break down every opposing power, and assimilate all things to itself. It is well described by the Revelator: 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ: and he shall reign forever and ever.'† Christ is now extending his kingdom, not by war and bloodshed, but by the power of his gospel. He will touch heart after heart,

* Dan. vii. 14. † Rev. xi. 15.

till all are subdued unto him, 'for he must reign till he hath put all enemies under his feet.' It should be borne in mind by the reader that this King is not only to *subject*, but he is to *reconcile*, all things to God. 'For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.'*

Here is where the great error has been committed. The doctrine of universal subjection has been admitted, while that of universal reconciliation has been denied. There may be subjection without reconciliation, but there cannot be reconciliation without subjection. But this is a point on which we cannot dwell. We have merely stated it for the reader to pursue at his leisure.

IV. The duration of the kingdom of Christ. This is spoken of in the same passages that point out the extent of this kingdom. Here, then, we shall only present a single testimony. After giving to this King several very expressive titles, which we need not here enumerate, the prophet says: 'Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice, from henceforth, even forever.'† This kingdom is to endure when thrones and dominions shall have passed away. All the comparisons of Jesus show the progress and vast extent of his kingdom. When he was among men, it was like the mustard seed, 'which is

* Col. i. 19. † Isa. ix. 7.

the least of all seeds, but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.'

'His kingdom,' says Dr. Griffin, in an Address before the American Education Society, 'his kingdom constitutes the grand interest of the world, and it will prevail and swallow up all other interests. It will advance like a rolling world, and crush every thing that rises to oppose it. Its glorious head will extend his sceptre over the thrones of Europe and the temples of Asia. He will march through prostrate nations, and lay a subjugated world at his feet. Superstition and ignorance, pride and passion, bloodshed and misery, will yield before him. All that pollutes and all that afflicts humanity, shall die on the point of his sword, and he shall sit down upon his throne the grand pacificator and restorer of a world!'

We wish we had room to enlarge farther upon the nature of this kingdom, for we love to linger upon the beautiful and pure thoughts that crowd around it. It calms every passion of the soul. It purifies the affections. It gently warms and gladdens the heart. It is like finding a pure, refreshing stream in the desert. It is like the soft zephyr. It is like the quiet, beautiful morning star, ushering in an eternal day of righteousness and peace. It is like the sun bursting forth in all his splendor from some opening cloud amidst storms and tempests. Happy day! My soul longs for its approach. How beautifully is it imaged forth by the poet when looking forward to

that bright and glorious period when the King of Zion should commence his reign on earth :—

'Beneath its trees that spread their blooming light
The spotted leopard walks ; the ox is there ;
The yellow lion stands in conscious might,
Breathing the dewy and illumined air.
A little child doth take him by the mane,
And leads him forth and plays beneath his breast.
Naught breaks the quiet of that blessed domain,
Naught mars its harmony and heavenly rest :
Picture divine and emblem of that day
When peace on earth and truth shall hold unbounded sway.'

The kingdom of Jesus is the only one that we are certain will end in brightness and glory. All others may set in darkness. This one has not been built up by the sword, and therefore 'will not perish with the sword.' It is a kingdom of love and peace. Violence is not known within its borders. It was ushered into the world with hosts of angels, uttering, in strains unknown before, PEACE ON EARTH, GOOD WILL TO MEN; and it will end when Jesus 'shall have put down all rule and all authority and power. For he must reign till he hath put all enemies under his feet. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'

XLVI. LAMB.

'Behold the Lamb of God, which taketh away the sin of the world.
John i. 29.

JESUS is thus called in one more instance, and that in verse thirty-six of this same chapter. He is, however, called a lamb simply in thirty-two other places. The word is applied to christians, John xxi. 15. It is applied by Jeremiah to himself, ch. xi. 19. It is used parabolically in reference to a man's wife, 2 Sam. xii. 3, 4.

John was extremely happy in the application of this word to the blessed Redeemer. Nothing could have been more beautiful and striking. Isaiah also prefigures the Saviour in this manner, ch. liii. 7, 8.

We intend, first, to show the beauty of the comparison, and secondly, the great work which the Lamb of God came to perform.

Some have thought that John saw a number of lambs going to Jerusalem to be slain on the occasion of the passover, and that this sight suggested the idea, as if he had said, in comparison, 'Behold the true, the most excellent Lamb of God,' &c. Be that as it may, there is no creature in the whole animal kingdom more delightful to look upon than the lamb. In it, we behold innocence, harmlessness and purity. Who can look on the lamb as it frolicks and gambols in the green pasture without feeling emotions of

delight and pleasure? It seems to feel its own security and to exult in its own innocence. In looking upon it, our passions are calmed, and our affections seem to partake of the innocence that we admire. But we must not dwell on the type, but pass to the reality. 'John,' says Dr. Clarke, 'pointing to Christ, calls him, *emphatically, the Lamb of God*—all the lambs which had hitherto been offered had been furnished by *men;* this was provided by GOD, as the only sufficient and available sacrifice for the sin of the world. In three essential respects this Lamb differed from those by which it was represented: 1st. It was the *Lamb* of *God;* the most *excellent*, and most *available.* 2d. It made an atonement for sin; it carried away sin in reality, the others only *representatively.* 3d. It carried away the *sin* of the WORLD; whereas the other was offered only in behalf of the *Jewish people.*'

But John presents something more than the mere fact that Christ was the Lamb of God. He also shows the great object that God had in view in sending this Lamb among men. It was 'to take away the sin of the world.' This same object is ascribed to this Lamb in several other instances. Thus, we are told by Peter in his sermon before those who 'denied the Holy One,' that 'Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning every one of you away from your iniquities.'* The same blessed truth is presented in another form by the Apostle Paul in his letter to the Hebrew church: 'For now once in the end of the world [age]

* Acts iii. 26.

hath he appeared to put away sin by the sacrifice of himself.'* But we cannot multiply quotations. We see a great and sublime work to be accomplished by the Lamb of God. To say that sufficient power and wisdom were not given for the accomplishment of this great object, would seem to be an impeachment of the character of the Being who sent this Lamb into the world. To dwell, therefore, on the certainty of the work, is wholly unnecessary. Its nature would better occupy our time if our limits would allow. A remark must suffice: 'Behold the Lamb of God who taketh away the sin of the world;' not who taketh away the punishment due to sin; not who reconciles God, or endures his wrath. These objects were not embraced in his mission. He came 'to take away sin,' as the physician takes away the disorder from his patient. As the one restores the body to health, so the other restores the mind. But one may fail for want of skill, but the other is sure to accomplish his work. Such then is the nature of that salvation which the Lamb of God came to effect for the human family.

A moral view, and we must close. Let us look to this Lamb and imbibe his spirit. He was harmless and undefiled. In him every virtue met. Let us then gaze upon the beauties of his character, upon his harmlessness and innocence, till our souls become assimilated to that blessed and pure spirit so gloriously manifested during the whole of his ministry upon earth.†

* Heb. ix. 26.

† For some farther illustrations, see title LION, where Jesus is seen in the character of both the LION and the LAMB.

XLVII. LEADER.

'Behold! I have given him for a witness to the people; a Leader and commander to the people.' Isa. lv. 4.

CHRISTIANS generally suppose the Messiah to have been intended in this passage. It is the only instance in all the Scriptures where he is thus called, though similar terms are frequently employed in reference to him, such as Captain, Commander, both of which may be found in their appropriate places.

The signification of the word is too evident to need criticism. The office or title thus ascribed to the Messiah was gloriously sustained by him throughout the whole of his eventful life, and the Christian religion every where directs us to look to him in this light: 'Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.'* In order to see the beauty and glory of this title, it may be well to see the grand results that will follow from giving Jesus a Leader and commander to the people. The chapter where this declaration is found, opens with a gracious invitation: 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and

* Heb. xii. 2.

milk without money and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.' Then the great truth is presented that God had given a Leader to the people. Then follow promises and invitations. Then beautiful illustrations are drawn from the descent of the rain and the snow. And even nature herself is represented as rejoicing at the glorious results flowing from the coming of this Leader to the people: 'For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree: and it shall be to the LORD for a name, for an everlasting sign that shall not be cut off.' What grand and striking language! How feeble is all the imagery in human compositions, when compared with that presented by the sacred writers! Well would it be for the scholar if he would come and drink at this pure fountain of truth.

But we must look to the *character* of our Leader and to his *commands*.

There are several qualities essential to a good leader. He must be wise to devise, powerful to execute, and willing to suffer himself first in his own cause. He who was given as a Leader to the people, possessed all these qualities in all their fulness.

Look, for a moment, at the wisdom of this Leader. He came to effect a great work. The world was in a

state of confusion and moral darkness. There had been many philosophers who had wrote correct maxims and inculcated pure precepts, but all their attempts to reform society had proved ineffectual. At last, God gave a Leader to the people, every way qualified to reform the world. Look at the instruments selected by him to effect this mighty revolution; a revolution compared with which all others sink into insignificance. The means were apparently wholly inadequate to the end. He asked no assistance of any earthly power. He went not to the mighty ones of earth. He solicited aid from no throne, save that of God. He collected no vast army from among men. He fitted out no great military expedition. No. He turned from every plan which the wisdom of this world would have chosen. He went and selected twelve men of obscure birth and parentage; unpolished by learning, and of no authority in the world. Earthly wisdom would have sought the patronage of the great and the influence of the learned. This Leader disdained such a course. He led his scholars gently into his kingdom. He removed their prejudices, enlightened their understandings, and sent them forth amid the frowns and opposition of a cruel world. 'As they had no help from the powers of this world, civil or military, so had they all the opposition that was possible; which they withstood and baffled: they sowed the good seed of the word under the very feet of the Roman magistrates and soldiers, who, though they trod it down, and rooted it up, yet could not destroy it so far, but that still it sprang out again, and yielded a fruitful and glorious harvest.'

Look next at the power of this Leader. He stood

friendless and unarmed before the world. Every sect and every throne was arrayed in the most hostile manner against him. It has been well said by Fenelon that 'a powerful conqueror may establish, by his arms, the belief of a religion, which flatters the sensuality of men; a wise legislator may gain himself attention and respect by the usefulness of his laws; a sect in credit, and supported by the civil power, may abuse the credulity of the people: all this is possible; but what could victorious, learned, and superstitious nations see, to induce them so readily to Jesus Christ, who promised them nothing in this world but persecutions and sufferings; who proposed to them the practice of a morality, to which all their darling passions must be sacrificed?' Such a Leader the world never saw before; one who went on in the midst of every obstacle that the collected wisdom of man could throw in his way; one who led his followers forth in despite of courts, of crowns, and of potentates. His enemies looked on with astonishment, till finally even the Pharisees, his most untiring enemies, 'said among themselves,' 'Perceive ye how ye prevail nothing? Behold, the world is gone after him.'* But we cannot pursue the history of the unnumbered and splendid triumphs of our Leader. Suffice it to say, that he commenced his great work at Jerusalem, and he will go on till the temples of idolatry are thrown down, till kings shall fall down before him, and till the banner of the cross wave over a subjugated world!

* John xii. 19.

'Before him kings and tyrants fall,
Detest their crowns, and on him call,
And he a pardon freely gives:
The world, in sin, was dead before;
To life the world he will restore,
And in him all the world shall live.'

But we have said that a Leader must not only be wise to plan, and powerful to execute, but he must also be willing to suffer first in his own cause. Thousands of our race have embarked in noble causes, and have possessed sufficient wisdom and power, but have been unwilling to suffer. As long as prosperity smiled, they were faithful, but the moment persecution came, the cause was left to suffer. Not so with this Leader. He laid down his rules and followed them. In the midst of the riches of a world, he pathetically exclaimed, 'The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head.'* A rich young man came to him apparently desirous of being a follower. The condition was, 'Go and sell all that thou hast and give to the poor, and come and follow me, and thou shalt have treasure in heaven.' And he 'went away sorrowful, for he had great possessions.'† As this Leader was willing to suffer first in his own cause, so he wanted no followers that would not be governed by the same self-sacrificing spirit. 'He that loveth father or mother more than me, is not worthy of me,' said our great Leader to the world.

Would we then be thought worthy of a place in

* Matt. viii. 20. † Ib. xix. 16—22.

his ranks, we must renounce all the charms of wealth, all the flattery of the world, and all the allurements of popularity. We must be actuated by the purest motives. We should be like the American patriot in England during the struggle for liberty. Several attempts it is said were made to buy him over to the interests of the crown, but being weary of these importunities, he said one day to those who would draw him aside from the path of duty, 'I am poor, but the king of England is not rich enough to buy me.' So will the devoted follower say to the enemies of our Leader, 'I am poor, but this world is not rich enough to buy me.' Such is the spirit that our Leader wishes to see among his disciples. Let us then endeavor to rally around his standard; let us imbibe his spirit; and though our path may lead to persecution, and even death, yet we shall know that we cannot suffer more than he has endured before us. 'If they call the master of the house Beelzebub, how much more shall they call those of his household.'* Our path of duty is plain. Let us then move forward. We have a faithful Leader; one who has met the frowns and persecutions of a world, who was never known to falter for a single moment; one who possesses every qualification, and one who has said, 'I, if I be lifted up, will draw all men unto me.' Our Leader has been lifted up, and he is now drawing a world to himself. What a glorious work! He is not leading his followers through seas of blood and war, to an earthly possession, but to a kingdom of righteousness, peace, and joy. May we be faithful then

* Matt. x. 25.

even unto death. Our Leader has conquered death and sat down at the right hand of the throne of the Majesty on high. There he will remain till 'the restitution of all things,' and then his followers will meet him in another and a better world, and enjoy his presence forever.

XLVIII. LIFE.

'Jesus saith unto Thomas, I am the Way, and the Truth, and the Life.'
John xiv. 6.

Jesus, in a few other instances, though in language somewhat different, declares himself to be the Life. Thus, he says, 'The Bread of God is he which cometh down from heaven, and giveth life unto the world.'* 'I am the resurrection and the Life.'† Peter calls him 'the Prince of life.'‡ The great Apostle, in writing to the Colossian church, says, 'When Christ, who is our life, shall appear, then shall ye also appear with him in glory.'§ The apostle John opens his first epistle with a reference to Jesus, as our life: 'That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us.'‖ Again: 'This is the record that God hath given to us, eternal life, and this life is in his Son.'¶ In fine, Jesus is ever considered by the sacred writers as the Life of the world, and to present the various passages

* John vi. 33. † Ib. xi. 25. ‡ Acts iii. 15.
§ Colos. iii. 4. ‖ 1 John i. 1, 2. ¶ Ib. v. 11.

wherein this great truth occurs, would be to transcribe a large portion of the New Testament.

The motto occurs in the midst of the conversation and exciting events connected with the Last Supper. From the bustling world of festive Jerusalem, the Saviour withdrew among the quiet circle of his disciples. The twelve whom he had chosen to be the props and pillars of a new world, were the company among whom Jesus had resolved to keep the festival. There he sat as head of a family and priest, uttering the prayers and songs, breaking the bread, and distributing the wine. Soon the Shepherd was to be slain, and the sheep to be scattered. In view of the approaching sufferings of the 'little flock,' he who was their Life, and the Life of the world, said, 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know.' On hearing of the way, Thomas says, 'Lord, we know not whither thou goest; and how can we know the way?' Then the great Teacher said, 'I am the Way, the Truth, and the Life. No man cometh unto the Father, but by me.' But we cannot follow out the history. That we may do in considering the other two titles found in connection with the one under consideration.

In what sense is Jesus the Life? He is to the soul that which bread is to the body. As the latter imparts vigor and nourishment to our physical nature,

so the other gives strength to our moral nature. And as the world cannot do without bread, neither can it do without Jesus. He is the great source or fountain of all spiritual blessings. To him, then, and to him alone, must we look. 'My natural life,' says one, 'is exposed to ten thousand contingencies, the least of which may destroy it as soon as my foot crushes the moth, or as the breeze breaks the bubble. That I live, as it regards the life of nature, is a constant miracle of Providence. That I live spiritually, is a greater miracle of grace, for which I am indebted to him who is himself my Life. Was that new life, which he hath given me, vested in myself, it would soon perish; but in him it is far beyond the reach of violence or accident.' 'In him was life, and the Life was the light of men.'* Jesus presents himself to us as 'the bread of life;' as 'the water of life.' 'The words that I speak unto you, they are spirit, and they are life.'† 'He that hath the Son hath life.'‡ 'He that believeth on the Son hath everlasting life.'§ Passages like these abound every where in the discourses of our Lord and in the subsequent teachings of his disciples.

It should be remembered that Jesus not only imparted spiritual life, but he even gave life to the dead. The very graves opened at his presence. Indeed, the power of Jesus was unbounded. For he could impart life to the physical, intellectual, and moral worlds. He could say to a Lazarus, 'Come forth!' Then to a maniac, 'Come out of the man, thou unclean spirit!' Then to the transgressor, 'Go, and sin no more!'

* John i. 4. † Ib. vi. 63.
‡ 1 John v. 12. § John iii. 36.

And if we follow him, we find even the waves and the sea becoming calm at his approach!

Here we cannot refrain from presenting the words of Pollock, who has graphically described the blessed effects that flowed from him who is emphatically called the Life:—

* * * 'The wretch that begging sat,
Limbless, deformed, at corner of the way,
Unmindful of his crutch, in joint and limb,
Arose complete; and he that on the bed
Of mortal sickness, worn with sore distress,
Lay breathing forth his soul to death, felt now
The tide of life and vigor rushing back,
And looking up, beheld his weeping wife
And daughter fond that o'er him bending stooped
To close his eyes. The frantic madman too,
In whose confused brain reason had lost
Her way, long driven at random to and fro,
Grew sober, and his manacles fell off.
The newly-sheeted corpse arose, and stared
On those who dressed it, and the coffined dead,
That men were bearing to the tomb, awoke,
And mingled with their friends.' * * *

In conclusion, we may well cite the strong language of an apostle, when Jesus, seeing many of his disciples going back, and walking no more with him, said, 'Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that thou art that Christ the Son of the living God.' Glorious confession! Let us thus under all circumstances acknowledge our Master. Let us put entire confidence in him, and finally we shall enter upon that world where we shall enjoy that life and immortality which he brought to light!

XLIX. LIGHT OF THE WORLD.

'Then spake Jesus again unto them, saying, I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.' John viii. 12.

Jesus is called a Light in seven instances in the Scriptures, and Light of the world in one other passage. The Divine Teacher also called his disciples the Light of the world, Matt. v. 14.

If the reader will turn to the first verse of the chapter where the motto is found, he will there see that 'early in the morning Jesus came again into the temple,' and that the case of the adulteress was brought before him. With great wisdom and calmness he eludes the artful snare which the Jewish sanhedrim had laid for his destruction. And then with great dignity he resumes his discourse, probably availing himself of the rising sun, which was at that moment beautifully illuminating that magnificent edifice, to declare to the people, that as this luminary gave light and animation to the material world, so he, in like manner, was destined, in the counsels of Supreme Wisdom, to give light and vigor to the moral, intellectual, and spiritual worlds! How appropriate and striking then is this title. And we have thought that if we could sketch a few of its beauties, we might interest the reader, and perhaps persuade him to study the excellencies of the brightest

and purest character that has ever been displayed before mortal eyes. It is worthy of remark, that Jesus communicated both moral and natural light. He not only opened the natural eye, but he also opened the eyes of the understanding. He had command over both the natural and moral world. He could make the mind and the body whole. No disease, either of body or mind, was too inveterate for him to remove. And it is remarkable that he never refused to do either even to the vilest of our race.

But in what sense is the Redeemer the Light of the world? There are several qualities in light, which may all be applied to Jesus and his mission.

I. Light cannot create; it can only show what already exists.

II. Light is perfectly adapted to the human eye.

III. Light is inexhaustible; otherwise we should live in constant fear of eternal night.

IV. Light is impartial; having no favorite to bless.

Now Jesus is the light of the moral world, as the sun is the light of the natural world. Man can no more do without Jesus, than he can do without the light of day. As natural light follows in the track of the sun, so does moral light follow in the path of Jesus. 'Without me,' said the great Saviour, 'ye can do nothing.' All systems of religion, where Jesus is not taken for a Light, must sooner or later come to nought.

I. Jesus did not come to create truth. He came to reveal what had been true from all eternity. No being can create truth. Man might as well attempt the creation of a God, as to think of bringing the

simplest truth into being. 'She is not of created things, and is therefore exempt from their destiny. God's well-beloved daughter knows neither age nor decay. Before the work of creation began, she was with the Father of all things; and when time shall have ceased to be, she will stand before his throne, and still bask in the living light of the ineffable presence!' Jesus came to shed light on the character of God. He revealed him to the world as a Father. Man now can repose the utmost confidence in God; for he feels that he is his best friend. Jesus presented human duty in a clearer light than was ever seen before. A great many systems of moral philosophy have been presented to the world, but the system of Jesus excels them all. It is comprehensive, and exactly adapted to the mind. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; thou shalt love thy neighbor as thyself.' Can any thing be more excellent? These two commands of God are binding on every moral being throughout the universe, and the time can never arrive when man will cease to be amenable to them.

II. Jesus adapted the truths which he taught to the human understanding, as natural light is adapted to the eye of man. That is, he communicated truth in such a simple and plain manner, that the lowest mind could comprehend him. His usual form was by parables, the most pleasing medium through which truth can be presented. Hence, when he taught, the multitudes thronged to hear him. Jesus 'knew what was in man,' and therefore, he was well qualified to reach his heart. Truth never appeared

in such a lovely form before. It won the affections, and man paid homage to the great moral Teacher sent from heaven. In a word, there was every thing so grand in doctrine and so delightful in manner, that the people might well exclaim, 'Never man spake like this man!'

III. The moral light of Jesus is inexhaustible. Though our earth were crowded with inhabitants, there would be natural light enough for them all. The sun was designed for the whole of our globe, and it shines alike upon the palace of the rich, and the humble cottage of the poor. So God designed this moral Light for all, and all will ultimately enjoy its beams. As the morning flower turns to receive the rays of the sun, so will the mind, in due time, turn to Jesus as the Light of the world.

IV. Jesus, as a moral Light, is impartial. He has no favorites: all are alike objects of his grace. 'God so loved the world, that he gave his only-begotten Son, not to condemn the world, but that the world through him might be saved.' 'It is a light thing,' said Jehovah, speaking through the medium of his prophet, 'to raise up the tribes of Jacob, and restore the preserved of Israel; I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth.' Can such language mean any thing less than the happiness of the whole world? It would be derogatory both to the character of Jehovah and his Son, to suppose that any thing short of the salvation of the world was intended in the Gospel plan. Indeed, the comparison would be lost, which Jesus designed to draw between himself and the natural light of day. As well contend that the sun

was not made for all, as to assert that Jesus was not sent to be the Saviour of the world.

But let us turn to the great moral truth connected with our subject by Jesus himself: 'He that followeth me shall not walk in darkness, but shall have the light of life.' A more beautiful and delicate expression was never dropped before. It seems to contain a world of meaning. It presents a truth that should be engraven on every heart. Jesus is the true 'Light that lighteth every man that cometh into the world.' Yet many seem to love darkness rather than light. Thousands follow their own devices in preference to the precepts of the great Redeemer. By following Jesus, we may understand walking according to his example.

There are many other interesting traits in Jesus; but we must leave them, as this number already exceeds the limits which we designed. We trust the reader will be guided by this Light sent from heaven, and if so, he will find himself in the true path to happiness, and 'will have the light of life.'

L. LION.

'And one of the elders saith unto me, Weep not. Behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.' Rev. v. 5.

This word is applied in various ways in the Scriptures; not only to the king of beasts, but to tyrants and violent oppressors, 2 Tim. iv. 17; to enemies and evils of every kind, Psa. xci. 13; and to some pretended difficulties and hinderances to divert one from his duty, Prov. xxii. 13. It is applied comparatively to the devil, 1 Pet. v. 8. Nebuchadnezzar is compared to a lion 'from the swelling of the Jordan.' It was seeing a lion which furnished Samson with his famous riddle. Isaiah, describing the happy time of the Messiah, says, 'The calf, the young lion, and the fatling shall lie down together, and a little child shall lead them,' xi. 8. In one instance, God is compared to a lion, Isa. xxxi. 4. The motto is the only place where the Redeemer is thus called; and it is worthy of remark, that in this very connection he is also styled a Lamb! 'And I beheld, and lo! in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.' * * *

But why is Jesus called a Lion? It is the very last title we should have expected to find applied to

one who is represented as having been 'moved with compassion' in the days of his flesh. How singular, when we turn to the various incidents connected with the life of the Son of God! At one time, he is seen restoring the sick; then taking up little children in his arms and blessing them; then, in the act of dying, praying, 'Father, forgive them, for they know not what they do.' And yet he is called a Lion! Indeed, what seeming contrarieties meet in the Redeemer. He was born in a manger, yet destined to be the Conqueror of the world! In his obedience to his parents he appears as a Lamb; in disputing with the doctors as a Lion! There was the purity of infancy with the full development of maturity. He was a Son, yet was called 'the Mighty God, the Everlasting Father!' He was subject to man while on earth, and yet could have had 'more than twelve legions of angels.' He was in the house of mourning, and in the house of feasting, and the heart reverenced and blessed him in them both. How many contrarieties and diverse excellencies appear in the character of the Son of God, and yet all are blended in perfect harmony! The world never saw such a model before. Such a character must be divine, for it bears the impress of a God!

A very excellent minister of the old school thus speaks on this subject:—

'There do meet in the person of Christ such really diverse excellencies which otherwise would have been thought utterly incompatible in the same subject; such as are conjoined in no other person whatever, either divine, human, or angelical; and such as neither men nor angels would ever have imagined

could have met together in the same person, had it not been seen in the person of Christ.'*

But why is Jesus called a Lion?

I. Because of his descent:—'For it is evident,' says the Apostle, 'that our Lord sprang out of Judah; of which tribe Moses spake nothing concerning priesthood.'† It is supposed that this tribe used the lion as an emblem upon their ensign. It will be remembered that Jacob, in his dying benedictions upon his sons, spake of Judah as a lion: 'Judah is a lion's whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up?'‡ Judah was thus called to denote the dignity and superiority of that tribe above the rest.

II. Jesus is called a Lion on account of his kingly power and strength; his nobleness of spirit, and his vigilancy and watchfulness, his heroism and invincibleness. These are the well-known properties of the lion. He is also called king of beasts: so the Lion of the tribe of Judah is called 'King of Kings and Lord of Lords.'

But what is the Lion of the tribe of Judah to accomplish? This may be gathered from the Scripture connected with our motto: 'And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals.

* See a valuable Discourse in the works of President Edwards, vol. vii. ser. v., entitled 'The Excellency of Christ,' wherein the author has shown in a very interesting manner the Saviour in the character of a Lion and a Lamb.

† Heb. vii. 14. ‡ Gen. xlix. 9.

And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon.' While the Revelator was thus weeping, 'one of the elders saith unto him, Weep not! Behold the Lion of the tribe of Juda!' And while John was thus looking and expecting to behold a lion, 'lo! in the midst of the throne and of the four beasts, and in the midst of the elders, stood a LAMB as it had been slain. * * * And when he had taken the book, the four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. * * * And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever.'

There has been much conjecture and fancy respecting the 'book written within and on the back side,

sealed with seven seals.'* We are not certain that a definite view can be obtained. Calmet says the prophecies of John are intended. And he says the same book is alluded to in the prophecy of Isaiah, xxix. 11. Cruden says, 'This was the book of God's decrees and purposes relating to his church, as to what remarkable things should happen to it to the end of the world; its being sealed denotes that the matter contained in it was locked up from and unknown to the creatures.' So we might go on and fill our work with the conjectures of various commentators. We think that we are perfectly safe in speaking here of Christ as a prophet. He prevailed and broke the seal of prophecy. In one sense, 'no man in heaven, nor in earth, neither under the earth, was able to open the book.' When the Lion of the tribe of Judah appeared, then all was made plain. View him in one of the most interesting incidents connected with his eventful life. Two of the disciples were on their way 'to a village called Emmaus, and they talked together of all those things which had happened.' A stranger approached. 'He said unto them, What manner of communications are these as ye walk and are sad?' Then did they relate 'how the chief priests and rulers delivered Jesus to be condemned to death, and crucified him.' Then, 'beginning at Moses

* Reference is here made to the ancient manner of writing. There were no books then, in the common acceptation of that term, for the art of printing was not discovered till A. D. 1440. In writing, materials were selected from the vegetable, animal and mineral kingdoms. A very common mode was to write on parchment or some flexible material, and then put the whole in the form of a roll, and sometimes it was sealed. CRUDEN'S Concordance and CALMET'S Dictionary may be advantageously consulted by the curious on this subject.

and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' It was then the Lion of the tribe of Judah 'opened the book and loosed the seals thereof.' Then did he prevail and unfold to their astonished view the glories of prophecy. He showed that all centred in him, like the light of ten thousand suns brought into one focus! So charmed were the disciples with their Teacher, that when 'he made as though he would have gone further, they constrained him, saying, Abide with us: for it is towards evening, and the day is far spent.' 'And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them; and their eyes were opened, and they knew him.' It was their Friend, the Lamb who had been slain, and the Lion of the tribe of Judah! No wonder they said, 'Did not our hearts burn within us while he talked with us by the way, and while he opened to us the Scriptures?' The Lion had prevailed over all his enemies; he had burst the tomb, and now stood before the world as 'the first-born from the dead,' as the author of life and immortality to a dying world! In his greatest weakness, he was strong, and when he suffered most from his enemies, he brought on them the greatest confusion! An apostle afterwards learned this: 'When I am weak then am I strong.'* When Jesus was led as a lamb to the slaughter, then was he the Lion. His very weakness was his strength. His humiliation was his exaltation. He was then achieving a mightier victory than was ever accomplished by all the kings and conquerors of earth! He was conquering himself! Here

* 2 Cor. xii. 10.

then met the Lion and the Lamb! They did indeed lie down together in the Son of God! Never before did they meet in one individual. What a beautiful sentiment is connected with this subject. We see in the moral world the Lamb and the Lion meeting, and these two form a perfect character! Would we then become like the Son of God? We must put on the meekness and patience of the Lamb, and then in moral strength we shall be as the Lion. The christian character, like that of the great Founder, is formed of contrarieties and diverse excellencies, and yet all are blended in perfect harmony! There all meet like the various colors in the rainbow; or like the inherent beauties in the cold marble when warmed into life by the hand of the sculptor! We wish we could pursue the rich theme that opens before us; for we want to show how the Lion of the tribe of Judah has prevailed from the very hour when 'he was led as a lamb to the slaughter;' and how he will prevail till he 'gives up the kingdom to God even the Father;' but we must bring our present number to a close, by making an application of the whole subject. And we cannot do this better than in the words of the divine to whose sermon we have alluded in another part of this number:—'If you do come to Christ he will appear as a Lion, in his glorious power and dominion to defend you. All those excellencies of his, in which he appears as a Lion, shall be yours, and shall be employed for you in your defence, for your safety, and to promote your glory. He will be as a Lion to fight against your enemies. Unless your enemies can conquer this Lion, they shall not be able to destroy or hurt you; unless they are stronger than he, they shall not be able to hinder your happiness.'

LI. LORD.

'The word which God sent unto the children of Israel, preaching peace by Jesus Christ: he is Lord of all.' Acts x. 36.

JESUS is called by this name in seventy-two instances; Lord Jesus Christ, twenty-eight; Lord Jesus, twenty-two; Lord of glory, once; Lord of Lords and King of Kings, twice. The word is usually applied to God, especially in the Old Testament. The translators have only used the word Jehovah, the incommunicable name of God, in four instances. In all other cases, they have used the term Lord, and for the sake of distinction, when this word corresponds to Jehovah, it is printed in capitals. It is said that to this day the Jewish doctors always read *adon* or *adoni*, Lord, or *my Lord*, where they find Jehovah. The word κύριος, translated Lord in the New Testament, is sometimes rendered *sir*, sometimes *master*, and once, *owner*. 'When this title is in the vocative, without either the possessive pronoun *my* prefixed or any name or title annexed, the application is invariably, according to the best use at present, to God or Christ.' To say, *Lord*, or, *O Lord, help me!* is nowhere proper but in an address to God, whereas, *Help me, my lord*, is proper only when spoken to a man. This distinction is sacredly observed in the common version of the Old Testament. Two exceptions, however, occur: Exod. iv. 10, 13. Psa. xxxv. 23. The following paragraph

from an eminent critic, to whose work we shall refer in a note, seems worthy of a place in this number. 'One who reads the Bible with reflection, (which not one of a thousand does,) is astonished to find, that on the very first appearance of Jesus Christ as a teacher, though attended with no exterior marks of splendor and majesty; though not acknowledged by the great and learned of the age; though meanly habited, in a garb not superior to that of an ordinary artificer, in which capacity we have ground to believe he assisted (Mark vi. 3.) his supposed father in his earlier days; he is addressed by almost every body in the peculiar manner in which the Almighty is addressed in prayer. Thus the leper, "Lord, if thou wilt, thou canst make me clean," Matt. viii. 2. Thus the centurion, "Lord, my servant lieth at home," verse 6. The Canaanitish woman crieth after him, "Have mercy on me, O Lord," ch. xv. 22. He is likewise mentioned sometimes under the simple appellation of *The Lord*, John xx. 2, without any addition, a form of expression which in the Old Testament our translators, as above observed, had invariably appropriated to God. What is the meaning of this? Is it that, from his first showing himself in public, all men believed him to be the Messiah, and not only so, but to be possessed of a divine nature, and entitled to be accosted as God? Far from it. The utmost that can with truth be affirmed of the multitude is, that they believed him to be a prophet.' To sum up the whole matter, it appears that though this term was applied to both God and the Saviour, it was not considered generally as denoting superiority by those who used it when our Lord was upon the earth; for it was given by some

Greek proselytes to the apostle Philip, John xii. 21. Paul and Silas were thus addressed, Acts xvi. 30. It is given to Pontius Pilate, a pagan and idolater, Matt. xxvii. 63. It is indeed given to Jesus by those who knew nothing about him. He was addressed in this way by the Samaritan woman, John iv. 11; and by the impotent man at the pool of Bethesda. In these places, our translators have used the word *sir*. 'The term lord is used in the English translation where the corresponding words, both in Hebrew and Greek, are names of officers, equivalent to rulers, magistrates, governors of provinces.' Nothing, therefore, can be concluded from the application of this title in the version.

We have been thus particular, in order to show that though the same titles are applied to Jesus as to God, it does not follow that both are equal. In an accommodated sense, we admit that Jesus is Lord of all, but we do not believe him to be the Creator of all, or, in other words, that he is the Supreme God!

In this part of our number, it would seem proper to notice the incident in the life of our Lord where he said to the Pharisees, 'What think ye of Christ?* whose son is he? They say unto him, The son of David. He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?'† This question entirely confounded the Pharisees; for we are told, 'No man was

* The Christ—the Messiah. The definite article should always be added. See title Christ, and note under title Jesus.

† Matt. xxii. 41—46.

able to answer him a word.' It appears that the Rabbis admitted that the quotation referred to the Messiah, but the difficulty suggested by our Lord seems never to have occurred to them. We like the remark of Campbell on this incident in the life of the Son of God: 'It was plainly our Saviour's intention to insinuate, that there was in this character, as delineated by the prophets, and suggested by the royal Psalmist, something superior to human, which they were not aware of.'* We believe that there was 'something superior to human' in the character of Jesus, but we cannot believe that he was God, or the Being who sent him. In what sense Jesus was Lord of David, we shall now show, by proving that,

I. Jesus is Lord of all by the gift of his Father.

II. By his death.

III. By his resurrection.

IV. By universal conquest.

I. Jesus is Lord of all by the gift of his Father. Long before his birth, the Father said, 'Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'† In due time the Lord of all came to gather up his inheritance, and he said to the world, 'The Father loveth the Son, and hath given all things into his hands.'‡ And that we might be assured that all would be gathered in, he said, 'This is the Father's will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up

* For some very excellent remarks on the term Lord, and 'certain titles of honor,' see The Four Gospels. By GEORGE CAMPBELL. DIS. vii. part i.

† Psa. ii. 8. ‡ John iii. 35.

again at the last day.'* These passages abundantly confirm the great truth that Jesus is Lord of all by the gift of his Father; and not only so, but the last shows the great purpose for which all are given to him.

II. Jesus is Lord of all by his death. No fact is more evident in the gospel history, than that Christ died for all. A single passage will be sufficient: 'For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.'† This doctrine is generally admitted in the christian world. Two great truths follow from the fact. One is, that we should 'live unto him who died for us;' the other, that 'God will have all men to be saved,' because 'the man Christ Jesus gave himself a ransom for all.' So we perceive that on the fact that Jesus died for all rests a great *moral* and a great *doctrinal* truth, both of which we would be glad to enlarge on; but we must pass to our third statement.

III. Jesus is Lord of all by his resurrection. The Apostle presents this in a very forcible manner: 'For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.'‡ 'Because I live,' said the great Teacher, when on the eve of his crucifixion, 'because I live, ye shall live also.'‖ The

* John vi. 39.
† 2 Cor. v. 14, 15.
‡ Rom. xiv. 8, 9.
‖ John xiv. 19.

Apostle also says, 'For as in Adam all die, even so in Christ shall all be made alive.'* The Lord of all descended into the tomb, and on the third day conquered death, and stood before the world as Lord both of the dead and the living! What rich consolation does this great truth afford to the believer. Jesus is his Lord through all the trials of life, and when he comes to die, he will be his Lord in that trying hour, and his Lord to all eternity.

IV. Jesus is Lord of all by universal conquest. The extent of the conquest of Jesus was one of the great leading themes of prophecy. 'All kings shall fall down before him: all nations shall serve him.'† 'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.'‡ To illustrate the reign and conquest of the Lord of all, the most beautiful imagery is everywhere employed by the inspired writers.

But we must close, and we cannot finish better than by citing the words of the Apostle, wherein he looks forward to the final subjection of all things to Christ as the Lord of all in the highest and sublimest sense! 'God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.'‖

* 1 Cor. xv. 22.
† Psa. lxxii. 11.
‡ Dan. vii. 14.
‖ Phil. ii. 9—11.

LII. MAN.

'Ye men of Israel, hear these words: Jesus of Nazareth, a Man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know.' Acts ii. 22.

This word is applied to the Saviour in seven instances. The term is put both for the body and the mind, 2 Cor. iv. 16; the sins and corruptions of human nature, Eph. iv. 22. Put also for courage and valor, 1 Cor. xvi. 13. Signifies also frailty, weakness, Psa. ix. 20. It is put for the church, Eph. ii. 15. It is also applied to God, Ex. xv. 3. Jesus generally called himself the Son of Man.*

This title seems, at first sight, to lower the character of the Redeemer. It appears the more singular when we find the distinguishing names, attributes, and even works of the Supreme Being ascribed to him. We seem indeed perplexed, especially when we find that 'even the winds and the sea obey him.' We ask in astonishment, like the Apostles of old, 'What manner of Man is this?' The Trinitarian answers the whole matter at once, by saying, that though Jesus was but one person, yet he possessed two natures. His doctrine is, that one of the three infinite minds in the Godhead was so united to a hu-

* See title Son.

man soul as to form one intelligent being, and retaining the properties both of the God and of the Man. On this opinion we present the following views of an excellent controversialist: 'By the *Nature* of any thing we always mean its *Qualities*. When therefore it is said, that Jesus Christ possesses both a Divine and a Human Nature, it must be meant, that he possesses both the qualities of God and the qualities of Man. But, if we consider what these qualities are, we perceive them to be totally incompatible with one another. The qualities of *God* are *eternity, independence, immutability, entire and perpetual exemption from pain and death, omniscience, and omnipotence.* The qualities of *Man* are, *derived existence, dependence, liability to change, to suffering, and to dissolution, comparative weakness and ignorance.* To maintain, therefore, that the same mind is endued both with a Divine and a Human nature, is to maintain, that *the same mind* is both *created* and *uncreated*, both *finite* and *infinite*, both *dependent* and *independent*, both *changeable* and *unchangeable*, both *mortal* and *immortal*, both *susceptible of pain* and *incapable of it*, both *able to do all things* and *not able*, both *acquainted with all things* and *not acquainted with them*, both *ignorant* of certain subjects and *possessed of the most intimate knowledge* of them. If it be not certain, that such a doctrine as this is false, there is no certainty upon any subject. It is in vain to call it a *mystery;* it is an *absurdity*, it is an *impossibility.*'*

* A Vindication of Unitarianism, in reply to Mr. Wardlaw's Discourses on the Socinian Controversy. By James Yates. Chap. iv. part iii.

Our own views are well expressed in this paragraph; but we add, that whether we adopt the Trinitarian, or the Humanitarian scheme, we are liable to arrive at incorrect conclusions. In the view of the writer, both are extremes. In a qualified sense, we think the popular Trinitarian phrase to be correct, that Jesus was both God and Man. He was clothed with the attributes of Deity, and yet 'bore our griefs, and carried our sorrows.' He resembled God in stilling the elements of the physical world, in forgiving sins, and in raising the dead, and in various acts of his life. The winds, the waves, the rocks, the sun, the earth, the heavens,—all were subject to the Man Christ Jesus! But then in nearly every instance he acknowledged that his power was *given* to him of the Father. In Jesus of Nazareth, a Man approved of God, we see the Deity moving and acting before us; that is, we see a bright, unclouded, moral exhibition of the great Father. In this Man, God shines upon us in all his brightness and glory.* If the expression be allowed, we think the Man Christ Jesus holds an elevation in the scale of being occupied by no one else. We do not wish to mysticise; but we confess that while we do not like to level the Redeemer with man, we are also opposed to making him equal with God. Every thing relating to Jesus is peculiar. His whole mission is grand; his character is perfect, and every thing that he does commands our admiration, and calls forth our reverence. When we come, therefore, to place him in the scale of being, we find difficulties unthought of before. The longer

* See title IMAGE.

we dwell on the qualities of his character, and the vast objects embraced in his mission, the more these difficulties increase. He 'was tempted in all points as we are,' and yet he is said to be 'seated at the right hand of the throne of God.' All power was given to him, and yet 'he was led as a lamb to the slaughter.' He is said to be 'Lord of all,' and yet a Man! How singular! What seeming contrarieties meet in the character of the Son of God! Such a character could not have been formed in the schools, for there was no model in existence. 'Jesus stands alone in the records of time. His character, though delineated in an age of great moral darkness, has stood the scrutiny of ages; and in proportion as men's moral sentiments have been refined, its beauty has been more seen and felt. To suppose it invented, is to suppose that its authors, outstripping their age, had attained to a singular delicacy and elevation of moral perception and feeling.'* Jesus must, therefore, have 'come from God,' as he said, for his character bears the impress of Deity!

But we cannot pursue this subject, for it is too vast for our work. We like the remark of an eminent female writer on this point: 'UNITY OF CHARACTER IN WHAT WE ADORE IS MUCH MORE ESSENTIAL THAN UNITY OF PERSON.'† We need not perplex our minds on this point. It should be sufficient for us that we know Jesus of Nazareth, a man approved of God, has come on an errand of mercy; that the Being who

* A Discourse on the Evidences of Revealed Religion. By WILLIAM E. CHANNING.

† A Reply to Wakefield's Inquiry. By MRS. BARBAULD.

sent him has seen fit, that the work may be completed, to clothe him with his own attributes. He has been in our world; he has lived, suffered and died, and set a perfect example for all his followers, even to the end of time. He has made the path of duty both plain and easy. Every truth essential to human happiness has been revealed. Let us then leave all minor points, and receive into our hearts the great principles embraced in his teachings. Thousands of volumes have been written, and the christian world has been engaged for ages in settling the question of the Divinity or Humanity of the Redeemer; or whether he possessed in himself two natures. In the mean time, the great points of christian duty have been overlooked. Love to Jesus has grown cold, and sectarianism and controversy have taken the place of benevolence and charity. And we think we may safely affirm, that in every controverted point, save that of the salvation of the world, the question to be settled has been *comparatively* unimportant.

And here we leave the whole matter; remarking, that but let me know that the Man Christ Jesus is my friend and Saviour, and that when I come to die, I can lean on him, and have the hope of meeting him in heaven; and I ask not whether he was properly God or man. Having this view, I will put my trust in him, and endeavor to love him, and then I know I shall find what he has promised to all his faithful followers, peace, hope, and joy.

LIII. MASTER.

'Neither be ye called masters: for one is your Master, even Christ.'
Matt. xxiii. 10.

This word occurs one hundred and twenty-six times in the singular, and twenty-one times in the plural, and is applied to Jesus in thirty-three instances. The term is also applied to preachers and ministers of the word, Eccl. xii. 11. To such as teach or educate disciples or scholars, Luke vi. 40. To such as have rule over servants, Eph. vi. 5. To such as ambitiously affect vain applause or precedency, and superiority above others, Matt. xxiii. 10. To such as judge, censure, or reprove others rashly without ground; rigidly above the merits of the cause; uncharitably aggravating their faults, and wresting things to the worst sense, or magisterially, out of a spirit of pride, ambition, or contradiction, James iii. 1.

It appears that in our Lord's time, as well as in the present age, there were many who were excessively fond of high-sounding titles. The great Master saw this unhallowed ambition, and he designed to correct it, as may be seen from the whole tenor of his teachings, and especially from the scripture connected with the motto. The Pharisees were particularly fond of titles, insomuch that when the Master came, he found some of them bearing no less than

three. 'It is feigned,' says Dr. Lightfoot, 'that when king Jehoshaphat saw a disciple of the wise men, he rose up out of his throne, and embraced him, and said, *Abbi Abbi*, *Rabbi Rabbi*, *Mori Mori*, *Father Father! Rabbi Rabbi! Master Master!*' Here are the three titles which the great Master condemns in this chapter. These were greatly affected by the Jewish doctors.

The evident intention of the Master was to direct his disciples to him, and to him alone. They had looked to earthly masters, and now they were to be directed by a Master sent from heaven; one who was endowed with wisdom from on high. The scribes and Pharisees had made great pretensions, insomuch that they had deceived the people, and led them into the grossest errors. The world stood in need of a better Teacher, and God in mercy sent one from heaven; one bearing his own image; one who 'knew what was in man.' He taught new lessons, and presented new motives. Many of his sayings undoubtedly appeared paradoxical. On a certain occasion, 'the disciples came unto him, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'* And in the verse following the motto, he said, 'But he that is greatest among you shall be your servant.' A singular way of teaching greatness! It was thus the Master led his scholars into his kingdom. It was

* Matt. xviii. 1—3.

indeed a new lesson to give to the world. Why not point to some mighty conqueror? Because there was this difference between the kingdom of this Master and the kingdoms of men; there was no other way of rising to honors in the former, but by humility and self-abasement. What a beautiful comment on the saying of the wise man, 'Before honor is humility.'*

This great Master not only taught, but he carried out his own teachings. Doctor Isaac Watts has finely expressed this in one of his hymns on the Redeemer:—

> 'When Jesus, our great Master, came
> To teach us in his Father's name,
> In every act, in every thought,
> He lived the precepts which he taught.'

See the many beautiful examples illustrative of this fact. Did he require self-denial of his disciples? Hear him when one said, 'Master, I will follow thee whithersoever thou goest:' 'The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head.'† Did he require humility? Behold him, amidst the thrilling incidents of the Last Supper, washing the feet of the disciples. After he had finished, he said, 'Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.'‡ What a great moral lesson did our Master, even Christ, then set before the world! How few have imitated the lesson thus set by the great Master of assemblies! Did he

* Prov. xviii. 12. † Matt. viii. 20. ‡ John xiii. 12—14.

require benevolence towards our fellow-men? Before him was presented disease in every form, and he removed all by a word. There was no affliction too great for him to console, and no wound too deep for him to cure. 'He went about doing good.' His benevolence was untiring and inexhaustible, 'insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.'* Did our Master, even Christ, require resignation amidst the storms and tempests of affliction? Behold him in the garden of Gethsemane! Hear his prayer in the midst of his agony, when 'his sweat was as it were great drops of blood:' 'Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.'† How amiable does our Master appear in this agonizing scene! What resignation! What fervent devotion! What a perfect conformity to the will of the Father! What a blending of the Father and the Son! We feel almost as though we could say here, that the Father was the Son, and the Son was the Father! There was such a mingling and such a blending of characters that we begin to understand, and learn, seemingly, for the first time, the meaning of the declaration of the Master, 'I and my Father are one.'‡ But human language cannot present this subject. As well attempt to paint the rainbow! The heart only has a language. To see, to know the real character of this Master, there must

* Matt. xv. 31. † Luke xxii. 42—44. ‡ John x. 30.

be a conformity to his precepts, a purity of life. 'Blessed are the pure in heart: for they shall see God.'* Ah! I can now see why our Master is so often rejected. The world is too corrupt. I understand now the scoffs of the infidel. He has never experienced the love of the great Master, and therefore he derides his holy name. But it will not be always so, for it is written, 'They shall look on him whom they pierced.'† Blessed be God for this consoling promise. Did we believe that sin and infidelity would reign forever, we could feel no ardor to go forward in the great Master's cause, but having the mighty promises to rest on, we 'thank God and take courage.' Do we want a kind and compassionate Master? Then look to Jesus. Such gentleness, such compassion, never before met in a single individual. Hear his gentle, his pressing invitation, 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest.'‡ This is what the sinner has long sought for. This Master comes, and not only calls, but knocks, and kindly invites you to receive him into your house as your friend and Saviour. And he not only knocks, but he stands there waiting, and yet you are backward and unwilling. And not only so, but he makes promises what he will do, if you will admit him: 'If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.'§ Though you may be ever so poor, ignorant or blind, yet this

* Matt. v. 8. † John xix. 37.
‡ Matt. xi. 30. § Rev. iii. 20.

Master will receive you. In the language of Martha then, though employed on another occasion, we may say, 'The Master is come and calleth for thee.' 'Come, for all things are now ready.' The fatted calf is killed, and the best robe is prepared.

In conclusion, we must remember, that 'no servant can serve two masters.'* He who is our Master, even Christ, must have our undivided affections. 'He that loveth father or mother more than me is not worthy of me.' This is the first lesson in his school. It was proposed in the days of his flesh to all those who would become his disciples. 'Go,' said the great Master to the young man who proposed to become one of his disciples, 'go and sell all that thou hast, and give to the poor, and come and follow me, and thou shalt have treasure in heaven.' But he could not even bear the first lesson in the school of this Master, and therefore 'he went away sorrowful, for he had great possessions.'† And how few of our race, from that age to the present, have been able to receive this lesson! It is the door to the kingdom; it is the great initiatory truth. It is the first rudiment. Wealth, fame, and power have engrossed the attention of the world, and few, very few, have been ready to renounce them all, and enter the school of our Master, even Christ. And yet this Master has unsearchable riches; his yoke is easy, and his burden is light! Finally, let us remember, that we have 'a Master in heaven,' and therefore we should 'continue in prayer, and watch in the same with thanksgiving.'‡ What a blessed state of society

* Luke xvi. 13. † Matt. xix. 16—22. ‡ Col. iv. 1, 2.

there would be on earth, if all would consent to be governed by the lessons of this Master! Now Christendom is rent into a thousand sects, and each one is striving for the mastery! Oh! may the love of the Master be shed abroad in all our hearts. Then 'the works of the flesh' would cease: 'adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like.' Then would all possess 'the fruit of the Spirit,' which is 'love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh, with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain-glory, provoking one another, envying one another.'*

But we must close, and we feel that we ought once more to go back to the point from which we started; and we hope that the lesson will not fall lightly upon the ear of the reader: 'Neither be ye called masters, for one is your Master, even Christ.'

* Gal. v. 19—26.

LIV. MEDIATOR.

'For there is one God, and one Mediator between God and men, the man Christ Jesus.' 1 Tim. ii. 5.

This word occurs seven times, and is applied to the Saviour in four instances. It seems rather to designate an office of the Redeemer than a title, though it may be considered in either light with propriety.

There seems to be something in the human heart that leads man to look for a Mediator. Such are our imperfections and our guilt, that we seem to be deterred from coming immediately into the presence of an Omnipotent and Omniscient Being. We like some medium through which we can offer our homage. The mind loves to ascend gradually to a Being whom it is said 'the heaven of heavens cannot contain.' Such has been the feeling of man throughout the whole earth. Both Jews and Gentiles have a notion of a Mediator. The Jews call the Messiah, the Mediator or Middle One. The Persians call their God Mithras, a Mediator; and the demons, with the heathens, seem to be, according to them, mediators between the superior gods and men. Indeed, the whole religion of Paganism was a system of mediation and intercession. 'Among the Sabians, the celestial intelligences were constituted mediators; among other idolaters, their various idols; and this notion

still prevails in Hindostan and elsewhere. Sacrifices were thought to be a kind of mediators; and, in short, there has been a universal feeling, a sentiment never forgotten, of the necessity of an interpreter or mediator between God and man.'

But in what sense was Jesus the Mediator between God and men? We are told that the word *Μεσιτης*, Mediator, signifies literally, a middle person, one whose office it is to reconcile two parties at enmity. Suidas explains it by a *peacemaker*.

A monstrous error has been committed on the subject. It is said that 'God was offended with the crimes of men: to restore them to his peace, Jesus Christ was incarnated; and being God and man, both God and men met in, and were reconciled by him!' Pollok says,—

* * * * 'The Son of God,
Only begotten, and well beloved, between
Men and his Father's justice interposed;
Put human nature on; his wrath sustained;
And in their name, suffered, obeyed, and died.'

A more erroneous view of the office and mission of this Mediator, we think could not be conceived. The great Father has never been unfriendly towards man. The greatest enemy in the universe to the sinner is —himself. By his own transgressions, he kindles a hell within his own soul, where fiercer pains exist than were ever imagined by poets or divines.

We admit that the business of a mediator is to effect a reconciliation between parties, but then it should be remembered, that it does not always follow that both parties are unreconciled. A mediator may be as necessary where one party is wrong, as where

both parties are so. The great difficulty in the minds of many Christians is, that they suppose both God and man to be offended, or in an unreconciled state. The sinner, it is said, hates God, and then God hates him. The sinner has brought into existence a temporal evil, and to meet this, God hereafter brings on the sinner an evil that shall last as long as he himself exists! Yet, we are told, this Mediator is both God and Man, and came to effect a reconciliation in himself! It is singular to see how many errors will cluster around a single false doctrine! There is, however, one glorious consideration connected with an opposite view of this subject; which is, that if we obtain one truth, many more will generally follow in its train. The great object of the Mediator between God and men was, to remove all impurity, or, in other words, to effect a reconciliation in the human heart. This doctrine is very clearly set forth by the Apostle: 'God was in Christ, reconciling the world unto himself.'* Here we see the great work to be accomplished between God and the world. Can any doctrine be rendered plainer than that all the unreconciliation is on the part of man? There is all the wrath, and all the cruelty. Man has sublimated his worst passions, and placed them in the bosom of Deity, and then he has imagined a mediator necessary to remove that very wrath and cruelty which he himself has created!

Three views may be taken of our general subject:

I. Jesus is the only Mediator.

II. He is a suitable, constant, and willing Mediator.

* 2 Cor. v. 19.

III. He is the Mediator both for Jews and Gentiles.

I. Jesus is the only Mediator. True, there had been many before the days of the man Christ Jesus; Moses was a mediator, Deut. v. 5. And we know not as there is an impropriety in saying that the prophets often acted in this capacity. They were certainly often commissioned to declare the great purposes of God, and to lead the people back to their Creator. But Jesus is the last and only Mediator between God and men. No other will ever be needed.

II. That Jesus is a suitable, constant, and willing Mediator. He possesses every qualification for the great work which he was sent to accomplish. He is *suitable*, because he needed not to atone for himself. 'He was tempted in all points as we are, and yet without sin.' This Mediator was constant and faithful. He never faltered in his great work, from the very commencement. He interceded with man till the very last moment of his ministry upon the earth. The world never saw such a Mediator before. Such compassion, such purity, such love, was never before exhibited. Even his last breath was spent in pleading for his enemies: 'Father, forgive them; for they know not what they do.'

III. Jesus was Mediator both for Jews and Gentiles. God sent him to reconcile all hearts, or, to use the language of an Apostle, 'for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.'* A glorious object indeed; one worthy of a God. For on any other supposition than universal reconciliation, it

* Eph. ii. 15, 16.

seems exceedingly difficult to understand the office of Mediator between God and men. Admit that Jews and Gentiles are ultimately 'to be gathered together in Christ,' and all seems plain. Then the whole mediatorial character of Jesus corresponds not only with the character of the Father who sent him, but with his own character as displayed during his ministry on the earth. Such then appears to be the nature of the mediatorial office.

In closing, we must observe, that there is a moral grandeur connected with the office of the Mediator, which no language can possibly describe. It rises from viewing the immensity of creation. When we view the unnumbered worlds, and systems of worlds, we are lost in surprise and wonder that so much care should be extended to that which we inhabit. God looked down from his throne and saw a rebellious world, and then commissioned his own Son to go and bring it back to holiness and truth. The Son, ever ready to 'do the Father's will, came on this errand of mercy, though he knew there was no other way to effect a reconciliation than to lay down his own life. How benevolent does God appear in this work! What a loveliness in the character of the Mediator! The great work has been commenced. It will go on till 'every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of God the Father.' 'For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.'*

* Col. i. 19, 20.

LV. MESSIAH.

We have found the Messias; which is, being interpreted, the Christ. John i. 41.

This title is found in three other instances in our common version: Dan. ix. 25, 26. John iv. 25. A very excellent critic says, that 'the word translated *anointed* in 1 Sam. xxiv. 6. is, as in other places, in Hebrew, *Messiah*, and in the Greek of the Seventy, *Christ*.' 'It deserves to be remarked,' he adds, 'that in the English translation of the Old Testament, the word is always rendered *anointed*, to whomsoever applied, except in the two verses of Daniel. In the New Testament, the corresponding Greek word is always rendered *Christ*, and commonly without the article.' 'But the most eminent use and application of the word is when it is employed as the title of that sublime Personage typified and predicted from the beginning, who was to prove, in the most exalted sense, the Redeemer and Lord of God's people. Those of the prophets who seem more especially to have appropriated this title, formerly more common, to the Mediator of the New Covenant, were the royal prophet David, Psa. ii. 2; Isaiah, chap. lxi. 1; and Daniel, chap. ix. 25, 26. The first represents him as anointed of God King of God's heritage; the second, as set apart and consecrated to be the messenger of good tidings to the inhabitants of the earth; the third,

as appointed to make expiation for the sins of the people.'*

Long before the Messiah appeared, there was a general expectation of such a personage, as appears evident from the testimonies of Tacitus,† Suetonius,‡ and Josephus.§

The first great object of the Son of God in his ministry was to prove that he was the true Messiah. It was the first great truth presented to those who were desirous of becoming his disciples, and a reception of this truth was sufficient in the primitive age to constitute one a believer in the Messiah.‖ True, other points were urged by the Messiah, but this was the first and most prominent in his teachings. For

* The Four Gospels. By GEORGE CAMPBELL. Vol. i. dis. v. part iv.

† 'The generality had a strong persuasion, that it was contained in the ancient writings of the priests, that AT THAT VERY TIME the East should prevail; and that some who should come out of Judea should obtain the empire of the world.'—TACITUS, History, chap. xiii.

‡ 'There had been for a long time all over the East a constant persuasion, that it was (recorded) in the Fates (books of the Fates, decrees, or foretellings) that AT THAT TIME some who should come out of Judea should obtain universal dominion.'—SUETONIUS, Vespasian, chap. iv.

§ 'That which chiefly excited them (the Jews) to war, was an ambiguous prophecy, which was also found in the sacred books, that *at that time* some one within their country should arise, that should obtain the empire *of the whole world*. For this they had received (by tradition,) that it was spoken of one of their nation; and many wise men (or *Chachams*) were deceived with the interpretation. But in truth Vespasian's empire was designed in this prophecy; who was created emperor (of Rome) in Judea.'—JOSEPH. de Bello, lib. vii. cap. 31.

‖ See the account of the conversion of the Eunuch, Acts viii. 20, and the strong declaration of Peter, in reply to the question of his Master, 'Whom do men say that I, the Son of man, am?' Matt. xvi. 13—16.

the benefit of the reader, we will sum up the various tests presented by our Lord to prove his Messiahship; for he did not attempt to establish this by mere declaration. 'Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto him, Art thou he that should come, or do we look for another? Jesus answered and said unto them, Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.'* Such was the way Jesus proved himself to be the Messiah. How different from the dogmatizing spirit of many of his professed followers! The following were the principal points urged by the Messiah to establish his claims:

I. The testimony of Moses, John v. 45—47.

II. The prediction of the prophets, Luke xxiv. 27.

III. The testimony of John, John v. 33.

IV. His own works, John v. 36. x. 37, 38.

V. His doctrine, ib. vii. 16.

VI. That he sought not his own glory, ib. vii. 18.

VII. That a trial of his doctrine would prove whether he came from God, or whether he spake of himself, ib. 17.

VIII. The testimony of the Father, Matt. iii. 17.

What a mass of evidence is here presented! To make the least attempt to enlarge on either of these statements would fill volumes. In viewing these infallible proofs, it seems as if there could not be an infidel or an unbelieving Jew on the face of the whole

* Matt. xi. 2—5. See Works of William Paley, vol. v. ser. xv.

earth. One would think every heart and voice would exclaim, 'We have found the Messias!' But no. The Messiah 'is despised and rejected of men.' His gospel is trodden under foot. 'They crucify to themselves the Son of God afresh, and put him to an open shame.' 'But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness.'* To the believer he is indeed 'precious,' 'the head of the corner.'

But why did the Jews reject the Messiah? It appears very evident that at first they had right views of his coming and reign, but these views became gradually corrupted, and when the Messiah appeared, they were expecting a temporal monarch and conqueror, who would remove the Roman yoke and subject the whole world to them.† Hence, they lost sight of his real character; of the nature of his kingdom; the object of his mission, and the results of his reign. After the voice of prophecy had been silent for four hundred years, the Messiah appeared, according to the predictions of the prophets. But neither his doctrine nor his character met their worldly views.

* 1 Cor. i. 23.

† That the Jews expected a temporal Messiah, is very evident from many incidents that happened during his ministry. See, for instance, the request of the mother of Zebedee's children: 'Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom,' Matt. xx. 20—23. Look also at the conversation of the disciples even after the resurrection of the Messiah, when they supposed they were in conversation with a stranger: 'We trusted that it had been he which should have redeemed Israel.' * * * Luke xxiv. 21. See also Acts i. 6. In this opinion the disciples continued till the very day of Pentecost, when the mighty outpouring of the Holy Spirit taught them the spiritual nature of the Messiah's kingdom.

He was too spiritual for the age in which he appeared. The Jews could not endure the thought of owning for a Messiah one who was born in a manger, and who was humble and meek; one who would associate with those whom, in their pride, they chose to denominate 'sinners,' 'common people,' and by several other epithets which were, in their view, equally degrading. The Messiah presented himself as the Saviour of the world. Nothing to the mind of a Jew could be more abhorrent. He could not believe that those nations whom he had despised, would be fellow-heirs with him in the new kingdom now about to be established upon the earth. It was too humiliating. In proportion, therefore, as the mission and character of the Messiah were unfolded, in the same proportion did his opposition increase; till at last, unable to bring his feelings into harmony with those of his Messiah, he cried out, 'Away with him! away with him! crucify him!' And even to this day, the poor, deluded, and despised Jew, as he wanders in the earth, looks out for another Messiah. But he looks in vain: his expectations can never be realized. Again and again has he been deceived, yet he clings to his hope with a tenacity and fondness unequalled by any sect or by any class of men upon the globe. It is really worthy of remark, however, that his very rejection proves the truth of his own Scriptures, and Jesus to be the true Messiah: for the one was as clearly predicted as the other! The words of a distinguished theologian seem to come in very appropriately in this place: 'All those circumstances and things, which were to take place at the coming of the true Messiah, have been literally accom-

plished, without the possibility of ever returning, to afford a pretence for a Messiah to come; they have been carried on the wings of time to the house of eternity, where they are registered as awful proofs, that the Hebrews, ever since the time of Christ, have rejected the incontrovertible evidence of their own prophets, that THE MESSIAH IS COME.'*

In this stage of our number, we think we ought to state, for the honor of Jesus and the satisfaction of every true Christian, that if he had designed to act the part of an impostor, or that of a false Messiah, he would undoubtedly have endeavored to accommodate himself to the prejudices of his own people and nation. If ambition had had any influence over him, he might have availed himself of the opinions prevailing amongst the Jews, who expected a powerful and glorious Messiah. When the people, struck with the lustre of his miracles, of their own accord, offered him a crown, he resisted their wishes, and exhorted them to obey the magistrates appointed by the Roman emperor. While he declared that he was the promised Messiah, he renounced all the temporal advantages and political rights which this title might have conferred on him in the opinion of the Jews. Thirty years he lived in obscurity; the last three years of his life he passed in poverty and persecution, and a cross awaited the end of his career. An ambitious man would have strengthened the idea of a warlike and triumphant Messiah, and would have collected under his standard all who were weary of

* For a labored refutation of the objections of the Jews against Jesus as the true Messiah, see History of all Religions, etc., page 264. By John Bellamy. Boston, 1820.

the Roman yoke, and who sighed for the re-establishment of the king of Israel. The numerous false Messiahs who appeared soon afterwards showed that the Jews only wanted a head to rise against their conquerors. In such a course, he had every thing, in a worldly point of view, to gain. Fame, wealth, and honor, stood ready to pay him homage. But in the course which he actually adopted, he had every thing to lose, even life itself. Hence the whole reign of the Messiah proves that he came from God, and that his mission was of divine origin.

But then if it be true that Jesus was an impostor, how shall we account for the invention of such a character? Dr. Channing well observes, that 'the invention of it is to be explained, and the reception which this fiction met with; and these perhaps are as difficult of explanation on natural principles, as its real existence. Christ's history bears all the marks of reality; a more frank, simple, unlabored, unostentatious narrative was never penned. Besides, his character, if invented, must have been an invention of singular difficulty, because no models existed on which to frame it.'

In drawing our subject to a close, we feel that, although we have not room to enlarge, we ought to state that there are three other views that may be taken of the reign of the Messiah:

1. The business which he came to perform.
2. His sufferings.
3. The consequences of his sufferings.

The great business of the Messiah is well set forth by the prophet Daniel: 'Seventy weeks are determined upon thy people and upon thy holy city, to

finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. * * * * And after threescore and two weeks shall Messiah be cut off, but not for himself.'* Many other passages might be cited to illustrate and set forth the business of the Messiah; his sufferings, and the result of his labors; but this is so full and explicit that we have thought proper not to enlarge, because we cannot possibly do justice to the great subject involved. A few remarks on the certainty of the accomplishment of this great work seem necessary. This is presented in various ways. The oath, the promise, the purpose, the pleasure, of the Almighty, are all in favor of the salvation which the Messiah came to effect. The most positive language is employed. The Almighty says, 'I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.'† The great Apostle says, 'And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.'‡ We have alluded to the poor despised Jew, who is yet looking for a Messiah. But it will not be always so. The light will break in upon his mind. He will at last be brought to 'confess him Lord, to the glory of God the Father.' He may continue to reject him, but the time must

* Dan. ix. 24, 25. We would refer those who wish to see this passage ably explained, to a sermon at the end of the prophecy of Daniel, in a work entitled, 'A short and plain Exposition of the Old Testament.' By Job Orton, S. T. P. Vol. vi.

† Isa. xlix. 6. ‡ Rom. xi. 26.

come when he with the Gentile will be brought home to the fold above; for 'in the dispensation of the fulness of times, God will gather together in one all things in Christ, both which are in heaven, and which are on earth.'*

Such then is the character of the Messiah, and the great purpose for which he was sent into the world. Every view we take of him presents us with unnumbered beauties. If we look at his reign, we see it, as an author observes, 'sometimes under the type of a wilderness, newly clothed with bud and blossom; sometimes we see it under the type of a city descending from heaven, prepared as a bride adorned for her husband; sometimes we behold it as a great temple arising out of the earth, and capacious enough to contain all nations.' If we look at the various offices he sustained, we find that so many never met before in a single individual. The Messiah was 'anointed with the oil of gladness above his fellows;' that is, above those who possessed with him a *fellowship* or similarity of office, as types of himself. Aaron was anointed high priest; Saul was anointed king; Elisha was anointed prophet; Melchisedec, king and priest; Moses, priest and prophet; David, king and prophet; yet none was ever anointed to the union and comprehension of all these offices together but the CHRIST of GOD. Having considered the character of the Saviour in the various ways presented to us in connection with this subject, we cannot help closing in the words of Andrew, Simon Peter's brother, 'We have found the MESSIAS, which is, being interpreted, the Christ.'

* Eph. i. 10.

LVI. MICHAEL.

'And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.' Dan. xii. 1.

In attempting to embrace all the titles, it is possible that we may present those which only have an apparent reference to the Redeemer. This may be the case with the one under consideration, but we have ventured to place it among the number, leaving the reader to form his own conclusions. Some we have actually omitted because we thought them wholly inappropriate and inapplicable, though others have sacredly applied them to the Saviour.*

This word is found in four other places, Dan. x. 13, 21; Jude 9; Rev. xii. 7.

Cruden renders Micaiah, Michaiah, and Michael, all in the same manner: '*Who is like unto God?*' Calmet says, this was the name given to the archangel who is represented as presiding over the Jewish nation.

But for the propriety of applying this word to the Saviour, we rely chiefly on the connexion in which it stands. Three particulars are embraced in the passage.

* See Preface.

I. Michael should stand up for the people.

II. That at that time there should be trouble such as never was since there was a nation.

III. Then his people should be delivered.

Now it seems evident that our Lord had his eye on this very passage when speaking of the closing scenes of the Jewish dispensation: 'When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place: * * * For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.'*

At that time, the Lord Jesus stood up for his people, and delivered his immediate followers from those calamities that fell with such awful severity upon his enemies.

Then was 'great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.' It would be utterly impossible in a work like ours to give a description of the tremendous events connected with the closing scenes of the Jewish dispensation.†

Then was the time alluded to in the passage following the motto: 'And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.' Michael, the great prince, evidently alluded to this prophecy when he said, 'Marvel not at this: for the

* Matt. xxiv. 15, 21.

† To all those who feel interested in this subject, we refer them to the works of Josephus, and to an excellent work entitled 'Observations on our Lord's conduct as a Divine Instructor.' By William Newcome, D. D. Page 202, et seq.

hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.'* Those whose lives had accorded with the gospel, came forth to life or to the enjoyment of all the spiritual blessings connected with the reign of Jesus; while the vile and the wicked came forth to condemnation.

It is very evident from the whole tenor of the Scriptures that two resurrections are taught; one a moral or spiritual resurrection, the other a literal resurrection; one a resurrection from dead works, the other from the grave, or from mortality to immortality. Various passages might be cited to illustrate the distinction here made, but mere references must answer. Speaking to the Ephesians, the Apostle says, 'And you hath he quickened, who were dead in trespasses and sins.'† The Apostle John says, 'We know that we have passed from death unto life, because we love the brethren.'‡ The early Christians experienced this resurrection while in the flesh. But when the last or literal resurrection takes place, then, 'As in Adam all die, even so in Christ shall all be made alive.' Then 'this corruptible must put on incorruption, and this mortal must put on immortality.'§ Whoever will follow out this subject, will find that this passage cannot with any propriety be applied to the final resurrection of all the sleeping dead. Indeed, the motto and its connection show

* John v. 28, 29.
† Eph. ii. 1.
‡ 1 John iii. 14.
§ 1 Cor. xv. 22.

that the resurrection there spoken of was to take place when Michael, the great prince, should stand up for the children of thy people. And when Michael comes, then he quotes the very passage where the prophet spoke of him, and applies it to the closing scenes of the dispensation of rites and ceremonies. Yet a large portion of the christian world constantly apply the passage spoken of in Daniel to that of the final resurrection of the whole human race. And what makes this appear the more singular, is, that many divines who make this application of the passage, say that a future state is nowhere revealed in the Old Testament!

But we must leave this subject, with a few consolatory remarks. It appears that the miseries connected with the end of the Jewish dispensation can never be exceeded. Such is the promise of Michael, the great prince. There may be plagues, earthquakes, and famine, but then there will never be such a time of trouble again. This promise seems like a bow hung out in the heavens. But how could this be, if the doctrine of endless misery be true? What comparison is there between the destruction of a single city and the unceasing misery of a large portion of the human family? Reflect on this, reader, if thou art a believer in that doctrine, and answer it to thy own heart.

LVII. MIGHTY GOD.

'For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' Isa. ix. 6.

ALL these several titles may be found in their appropriate places, for the reader will bear in mind that our work is arranged in alphabetical order.

The phrase Mighty God occurs in twelve instances, all of which are in the Old Testament. We begin by observing, that the personage here spoken of was to be called by these names, but barely giving these names to any one would not prove that the person was the Almighty, or was equal to him in any respect whatever. Among the Orientals, the appellations given as names are always significant. In the Old Testament, we find that the child was named in many instances from the circumstances of its birth, or from some peculiarities in the history of the family to which it belonged.* Frequently the name was a compound one, one part being the name of the Deity, and among idolatrous nations the name of an idol. Thus, SAMUEL signifies *heard of God;* ADONIJAH, *God is Lord;* JOSEDECH, *God is just.*†

* Gen. xvi. 11. xix. 37. xxv. 25, 26. Exod. ii. 10. xviii. 3, 4.

† See JAHN's Biblical Archeology, sec. 164. Also an Introduction to the Holy Scriptures. By T. H. HORNE. Vol. iii. p. 413. Phil. 1826.

It should be observed, that there are various translations of this passage. It is rendered by some, 'And his name shall be called * * a Mighty God, the Father of the everlasting age:' that is, of the christian dispensation, which is to continue to the end of time. Lowth agrees with this rendering, except that he uses the definite article before Mighty God.

In the Vatican edition of the Septuagint, the titles are wanting, the whole verse being rendered, 'And his name shall be called messenger of great counsel, for I will bring peace upon the rulers, and health to him.' It is difficult to see how the Greek translators could have so rendered the Hebrew text.

It is rendered by some as follows:—

'For to us a child is born,
To us a son is given;
And he shall be called
Wonderful, counsellor, mighty potentate, or hero,
Everlasting Father, prince of peace.'

This is Luther's translation. It is also adopted by Gesenius and De Wette.

We have before remarked that we need not be surprised to find the same names and titles that are applied to God, ascribed also to Jesus Christ.* Some exceptions, however, must be made. Jehovah is never thus applied. It is said, however, that even the Jews themselves consider this name as incommunicable. The truth is, the word God is applied to human beings, as our Saviour himself affirmed, in his conversation with the Jews on that point, John x.

* See title EVERLASTING FATHER.

35.* We are taught from our earliest years to consider the term God as the proper name of the Deity, and as applicable to him alone. But it was not so when the Bible was written.

The Hebrew word, rendered God in this verse, has another meaning perfectly suited to the connexion. We have only to turn to any Heb. lexicon to ascertain that the radical meaning is *power*, *strength*, and that it is applied in the Scriptures to a mighty personage, a hero, a potentate. The same word is applied to Nebuchadnezzar, Ezek. xxxi. 11, where he is styled 'mighty one,' or hero of the nations. It is applied to human beings in Ezek. xxxii. 21. Job xli. 25.

In conclusion, we observe, in the words of a learned Unitarian, that 'the question is not, Whether Christ is called God in Scripture, for that is undeniable; but, *In what sense* the word is to be understood.'† 'Since, therefore, it is a fact, about which there is among Christians no dispute, that Jesus was a person "unto whom the word of God came;" since we know, that he vindicated the application to himself of the title God, taken in *this* sense, (John x. 34, 35.) and since we do not know, until it be proved, that the title belongs to him in any *other* sense, we ought thus to understand it, wherever we find it

* Those who wish to see the various passages where the word God is thus applied, are referred to a work, which we think of great value in settling the true meaning of the various names and titles that are applied to the Father and the Son; entitled 'A Vindication of Unitarianism.' By James Yates. Chap. v. Also to a work entitled 'One God in one Person only.' By Rev. John Sherman.

† H. Taylor's Considerations on Ancient and Modern Creeds compared, p. 124.

applied to him in the Sacred Scriptures, *unless there be some particular circumstances in the mode of application*, which point him out as THE SUPREME GOD, THE ONE LIVING AND TRUE GOD, THE GOD OF GODS, OR THE GOD WHO IS ABOVE ALL.'

We have been thus particular, because it seemed to devolve upon us to show that this title appropriately belonged to the Saviour. That has been shown, and now the next step is to inquire why the same titles are given to him that belong to the Father

It is a consoling fact, that we are not only told what this Child, this Mighty God, is to be called, but we are also informed respecting the great object of his mission. 'For every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire.' Then follows the motto. Then we are informed, that 'of the increase of his government and peace there shall be no end.' And to make all certain, the whole bears the broad seal of Jehovah. 'The zeal of the Lord of hosts will perform this.' What could be more grand than such a view of the character of Jesus, the purpose for which he came? and the word of the great Father to confirm the whole! Under another title* we have treated largely of the nature and duration of this kingdom, and we shall, therefore, here only point out the manner in which it is to be established. Now let the reader turn to the passage just cited, and he will see that this kingdom is to be established in a very different manner from those of

* See title KING.

earthly conquerors. No bows, nor spears, nor armor, nor chariots, are wanted in building up this kingdom. There will be no mighty men of war; no flourish of drums and trumpets; no nodding plumes; no foaming steeds trampling upon the bodies of the slain and the wounded; no clashing of swords, and bristling of bayonets. In this kingdom, we shall not hear the shouts of victory of man over man, the roar of cannon, and the groans of the wounded and the dying. No. This is to be a kingdom of peace and love. The 'weapons are not carnal, but mighty;' and well may they be thus called, for they are wielded by a being who is himself denominated the Mighty God! In this new kingdom, all the implements of war are to be destroyed or burned with 'fuel of fire.'

If our limits would only permit, how beautifully would the various prophecies that allude to this blissful period come in here! And then the imagery brought in to illustrate that blessed period—that golden age, which has so brightly played in vision before the poets, the saints, and the good and wise of all ages! But we must stop, for the vast theme is too much for the mind now to bear. Blessed be God, such a period will arrive; and we will now enjoy in prospect what we hope to see in reality. We close with the glorious assurance given to us by the prophet, after he had presented the various titles that Jesus was to bear, and the nature and duration of his kingdom: 'The zeal of the Lord of hosts will perform this.'

LVIII. NAZARENE.

'And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' Matt. ii. 23

This title is not very important, still it is evidently embraced within the range of our plan. The word occurs once more, in the plural form, Acts xxiv. 5, where Paul, among other accusations brought against him by Tertullus, the orator, was charged with being a ringleader of the sect of the Nazarenes.

The following from Calmet may assist the reader to a correct understanding of the word here applied to the Redeemer:—

'Nazarite, or Nazarene, may signify, (1.) An inhabitant of Nazareth; or a native of that city. (2.) A sect of Christians. (3.) A man under a vow to observe the rules of Nazariteship; whether for the whole life, as Samson, and John the Baptist; or for a time, as those in Numb. vi. 18—20; Amos ii. 11, 12. (4.) A man of distinction and dignity in the court of a prince. (Compare the Bibl. Repository, ii. p. 388.)

'The name of Nazarene is given to Christ, not only because of his having lived the greater part of his life at Nazareth, and because that place was considered as his country, but also because the prophets had foretold that "he should be called a Nazarene," Matt. ii. 23. We find no particular place in the prophets expressly affirming that the Messiah should

be called a Nazarene; and Matthew only mentions the prophets in general. Perhaps he would infer that the consecration of Nazarites, and their great purity, was a type and prophecy referring to our Saviour; (Numb. vi. 18, 19.) or, that the name Nazir, or Nazarite, [separated,] given to the patriarch Joseph, had some reference to Christ, Gen. xlix. 26; Deut. xxxiii. 16. Jerome was of opinion, that Matthew alludes to Isa. xi. 1; lx. 21: "There shall come forth a rod out of the stem of Jesse, and a branch (Heb. *Nezer*) shall grow out of his roots." This branch, or Nezer, and this rod, are certainly intended to denote the Messiah, by the general consent of the fathers and interpreters. Or, possibly, in a more general sense, "He shall be vilified, despised, neglected," as every thing was that came from Nazareth; and this might be a kind of prophetic proverb.'

The title here furnishes, like every other one which we have considered, a great moral truth. It shows us the extreme folly and wickedness of prejudice. Even the Saviour himself could not be received because he had 'been brought up' at Nazareth: Luke iv. 16. That there was a very great prejudice against that place, is evident from an incident relating to the beginning of our Lord's ministry: 'Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.'* Human nature remains about the same in all ages. Men generally attach similar honor

* John i. 45, 46.

or disgrace to persons, as they do to places from which they originate. But a more unsafe rule cannot be adopted.

There is another kind of prejudice which manifested itself against our Lord, and that was, that he had never been brought up in any of the schools in that day. 'How knoweth this man letters, having never learned?' was the taunting language of the persecuting Jew. It was well said by the Nazarene, 'My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.'* And many other infallible proofs did this poor, despised Nazarene present that he was of God.

A profitable use may be made of the advice of Philip to Nathanael, 'come and see.' So we say to the infidel, when deriding the Nazarene, and treading his precepts under foot, 'come and see.' Many of those who cry out that the Bible is a fable, never read it in their lives. 'I once met with a person,' says a writer, 'who professed to disbelieve every tittle of the New Testament, a chapter of which he acknowledged he had never read. I asked him, had he ever read the *Old?* He answered, No!' And yet, these are the very men who reject the whole as an imposture! God have mercy upon them. We invite the world to come and examine the claims of the Nazarene; to look at his sufferings, and the purity of his character; and we feel satisfied that it will be found, on examination, that no history bears so many marks of authenticity as that of the poor, despised Nazarene.

* John vii. 15—17.

LIX. PASSOVER.

'Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ, our Passover, is sacrificed for us.' 1 Cor. v. 7.

This word occurs in fifty-six instances, but is only applied to Christ in this place. The word *Pascha* or passover is taken, 1. For the *passing over* of the destroying angel. 2. For the *paschal lamb.* 3. For the meal at which it was eaten. 4. For the *festival* instituted in memory of the coming out of Egypt, and the passage of the destroying angel. 5. For all the *victims* offered during the paschal solemnity. 6. For the *unleavened bread* eaten during the eight days of the passover. 7. For all the ceremonies of this solemnity.

The passover was one of the most interesting and solemn festivals that was held among the Jews. All those writers who have described it, represent it as a most animating and thrilling occasion. Each head of the family went through his house to search for leavened bread. When he had gone through to the outer door, he said, 'Whatsoever leavened thing there is in my house, which I have not seen or put away, may it be scattered in pieces, and accounted as the dust of the earth.' A very interesting author gives the following animated description of the appearance of the holy city during this grand festival. 'What a scene! The whole environs of Jerusalem were

turned into an encampment, all the hills and valleys, all the streets and open places, were covered with tents. It was impossible that the houses should contain all the strangers, notwithstanding the unbounded hospitality which was practised on these occasions, and hence it was necessary that a large proportion of them should remain in tents during the festival. In the pleasant season of the year, at which the Passover was held, this had nothing inconvenient or disagreeable in it; it was the universal custom at the feast of tabernacles, and it reminded them of the patriarchal life, and the wandering in the desert. This gave to Jerusalem a singular but very interesting appearance. All was motion, life, and animation, and the thought of the purpose for which these myriads of men had come up from near or distant regions, filled the mind with solemn and elevated feeling. A million of human beings have frequently been assembled here on such an occasion, all for the purpose of appearing with prayer and praise before Jehovah.'*

Such was the passover. How many beautiful associations must have existed in the mind of a Jew when he thought of this interesting festival. And our Lord and Master is called our Passover.

It may be well to remark, that some believe that Jesus was crucified on the same day and hour that the paschal lamb was offered. It has been stated as a very remarkable fact, that after the destruction of the holy city, the paschal lamb ceased to be offered by the Jews throughout the world. They continue the

* See Helon's Pilgrimage to Jerusalem, vol. i. p. 169, et seq., in which the author has endeavored to present, in a fictitious dress, 'a Picture of Judaism in the century which preceded the advent of our Saviour.'

passover, but without any sacrifice, notwithstanding their deep-rooted, inveterate antipathy against Jesus Christ, our Passover, who has been sacrificed for us.

We do not consider the controversy concerning the time of the passover to be of that great importance which many have supposed. Christ our Passover is sacrificed for us, and that is the great truth we all need to know. That fact is all-important to a dying world, and it would be well to let all minor points go, and rest all our hopes on that alone.

But in what sense is Christ our Passover sacrificed for us? It may be difficult perhaps to get a clear view of the resemblance between the Jewish passover and Christ our Passover. With regard to the points of resemblance, Lightfoot points out seventeen;* Godwin has enumerated thirteen;† Keach, nineteen.‡ Herman Witsius, however, is said to present the most judicious view of this subject.§

The following parallel may point out the resemblance to some extent.

Jewish Passover.	*Christ our Passover.*
1. Temporal deliverance. Ex. xii. 11.	1. Spiritual deliverance. Matt. i. 21. Luke iv. 18.
2. Lamb was unbroken. Ib. 46.	2. Bones unbroken. John xix. 33.
3. Lamb slain by whole assembly. Ib. 6.	3. Slain by whole nation. Luke xxii. 13.
4. Lamb unblemished. Lev. xxii. 21.	4. Sinless. 1 Pet. i. 19.

* Lightfoot's works, pp. 1008, 1009.

† Godwin's Moses and Aaron, pp. 114, 115.

‡ Keach's Key to Scripture Metaphors, pp. 979, 980. 2d ed. See also M'Ewen on the Types, pp. 148—152.

§ Witsius, de Œconomia Fœderum, lib. iv. c. 9. sections xxxv.—lviii., or vol. ii. pp. 275—382 of the English translation.

There are undoubtedly many other resemblances, some of which we may notice, but these are the principal.

An excellent writer has drawn the following very just comparison. Speaking of Christ at the Last Supper with his apostles, he says, 'And they ate their passover together. They commemorated Israel's deliverance of old; Israel, now on the eve of its solemn rejection of the Messiah, and of its renunciation thereby of God's covenant. The original blessing and the final crime were blended in his contemplation. The one prepared for the establishment of their polity, the other for its dissolution. The one set up their tabernacle, the other destroyed their temple. The one made them a people, the other made them fugitives. The one prostrated Egypt at their feet, the other crushed them beneath the tread of Rome. The one freed them from generations of laborious slavery, the other sold them to centuries of ignominious bondage. From the one they became monuments of the wise laws which they received; from the other, of the gracious gospel which they refused. This made them a victorious nation in Canaan, that scattered them in subjugation among all the countries of the earth. By the one, God constituted them his peculiar people; by the other, they made themselves the outcasts of religion.'* And when the disciples in all the countries and all the churches would be scattered, with what propriety might they say, in view of the comforts which the religion of Jesus brings, 'And even Christ our Pass-

* Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth. By W. J. Fox. In 2 vols. Vol. ii. ser. x. London.

over is sacrificed for us.' Our main object now will be, to give a practical turn to the whole subject.

Benson supposes that this epistle was written just before the celebration of the passover, and that the Apostle makes use of the approaching festival to urge the church to greater purity in life and conversation. It appears that there had been an enormous crime committed in that church; 'one not so much as named among the Gentiles;' and the Apostle exhorts them to cleanse out the old leaven of lewdness by casting the incestuous person out of the church, and to keep the feast of the Lord's Supper, not with the old leaven of sensuality and uncleanness with which they were formerly corrupted, neither with the leaven of malice and wickedness, but with the unleavened bread, or qualities of sincerity and truth.* The Apostle says, 'Know ye not that a little leaven leaveneth the whole lump?' By which he would have them understand that this individual, if suffered to remain, might corrupt the whole church, as bad leaven corrupts the bread. 'Evil communications corrupt good manners.' The great moral to be learned from this subject is, that we are to lay aside 'all malice and wickedness,' and be governed by 'sincerity and truth.' And what a moral! Would to God the world would be governed by this excellent advice to the Corinthian church.†

* See Macknight on 1 Cor. v. 7.

† We learn from the motto, 1. The strictness of discipline exercised in the primitive church. 2. That the disciples of Christ began very early to celebrate the Lord's Supper with peculiar solemnity, annually, on the very day on which the Redeemer suffered, which was the day of the Jewish passover, called in modern language *Easter*. 3. That in all the severity of discipline in the primitive age, the salvation of

The motto presents a variety of moral truths. We learn from it to avoid all immorality, to forsake evil company, and to condemn all false doctrines; and we also gather from it a grand illustration of the final deliverance of the human race from all sorrow and impurity. A single exhortation, and we close with that view of the subject. We have seen that the Jews in the celebration of this festival were exceedingly careful to remove from their dwellings all 'the old leaven.' So we should be equally careful to remove from our hearts all the old leaven of malice and wickedness. Oh that Christians would endeavor to become a 'new lump.' Then would 'sincerity and truth' dwell in all our churches, and peace and harmony would reign throughout the earth. Then we could 'keep the feast,' and such a feast as the world has not seen since the days when Christ our Passover was sacrificed for us. But now we 'are puffed up;' we are full of pride, and far, very far, from the spirit of Christ our Passover. Oh that more purity and truth might dwell among us!

But we must close. There is not only a great moral truth connected with this title, but also a great doctrinal truth. If the reader will turn to our definitions, he will see that this word was not only taken for the *passing over* of the destroying angel, but also for the festival instituted in memory of the deliverance from Egyptian bondage. It is possible that the Apostle intended here to direct the primitive believers, not only to the passover which they were about to celebrate, but to Christ, the true Passover, who would

the individual was always kept in view: 'To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

ultimately redeem them from the bondage of sin and death. In this light our motto is grand, and replete with consolation. It is indeed full of glory. My soul leaps for joy when I recognise my beloved Saviour, my true Passover. 'He was brought as a lamb to the slaughter,' meek and unopposing; spotless and unblemished. 'Glory be to God!' Now I turn back and see the destroying angel *passing over* the houses of Israel; then to the great deliverance from Egyptian bondage, and the passing through the Red sea. I see the hosts of Israel reaching the opposite shore. I hear their exultations and rejoicings. I see Miriam with her 'timbrel in her hand,' and all the women 'with timbrels and dances.' The song swells louder and louder: 'Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea!' Then I turn from that and all other events that this world has ever celebrated, to that grand period shadowed forth in this transaction, when we shall *pass over* the cold Jordan of death, when the whole human race shall be delivered from sin, and sorrow, and the grave; and when all 'mortality will be swallowed up of life;' when, instead of a single nation, there will be 'ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.' What glory! My soul longs to enter on the bright and joyful scenes of eternity. I can go no farther! I am overwhelmed, lost, swallowed up in the boundless theme of redemption! Amen! Halleluia! Halleluia!

LX. PHYSICIAN.

'But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick.' Matt. ix. 12.

This word occurs in thirteen instances, but this is the only place where it is applied to the Saviour of the world. It is, however, used in the Scriptures in a way not common among us. It was applied to embalmers of the dead, Gen. l. 2; to comforters or healers by advice and counsel, Job xiii. 4; to prophets and teachers, Jer. viii. 22.

The propriety and beauty of this appellation may be more fully apprehended, if we consider the occasion on which it is said. 'And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a Physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners, to repentance.' What a complete manifestation of the self-righteousness of the Pharisee! He did not believe that he stood in need of a Physician, for he could not acknowledge himself to be 'sick.' And then he could not receive such a Physician;

one who would associate with publicans and sinners! This was too humiliating. It was indeed strange that the Physician should go among the sick! And where should he go? The sick could not come to him. How entirely mistaken was the Pharisee respecting the work of this Physician! And what self-righteous man ever did think he needed a Physician to remove his maladies? In his own view, he is perfect; others are 'altogether born in sin.' Hence he can go up to the temple, and say, 'God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this poor publican. I fast twice in the week, I give tithes of all that I possess.'* And what a masterly contrast is here drawn by the great Physician between self-righteousness and humility; between him who imagines himself in perfect health, and him who by his confession acknowledges that he stands in need of the Physician! How admirable was his reply to the Pharisee: 'They that be whole need not a Physician, but they that are sick!' Admitting your pretensions to righteousness, you have no need of me, and, therefore, I go among 'publicans and sinners;' among those who, according to your own views, need my healing power.

And how appropriately may sin be compared to a disease. Jehovah, speaking of his people when they had become exceedingly corrupt, says, 'The whole head is sick, and the whole heart faint.'† * * * But this very fact proves that there was originally health and soundness in man; that he is not entirely depraved. No physician can cure without there is

* Luke xviii. 11, 12. † Isa. i. 5, 6.

some health remaining on which to build. And it is not the duty of the physician to take the disorder, nor bear the pain. So the great Physician came not to take our disease, nor bear our pains, but to remove disease from the soul, and present the whole human family in immortal health in a world where 'the inhabitant shall not say, I am sick.'

And what a beautiful title to give to the Redeemer! Around it a thousand rich and pleasing associations cluster. For who more welcome in the dreary and lonely hour of sickness than the physician? We love then to behold the faces of our friends and kindred as they gather around us on the bed of pain; but how do we long for the arrival of the physician! His very approach seems to ease our pains, and his presence lights up the chamber of sorrow with a smile. And as the cheek grows pale, as the eye becomes dim, and the limbs are racked with pain, how do we look away from every power on earth save that of the physician! And what confidence do we place in him! How willingly do we receive the bitterest potion from his hand! And when the pale messenger approaches, how slow are we to believe that his skill is exhausted! And when he leaves for the last time, then, what a sadness pours in upon the soul! And oh! the last lingering glance, when we are informed that all is over, that no earthly power can stay the disease! Oh! the awfulness of that hour, especially to him who knows nothing of the great Physician whom Heaven has provided!

Let us draw a contrast between the earthly physician and the one sent from heaven. The former may be ignorant of the disorder, or of the appropriate

medicine; or, if acquainted with both, he may be unable to stay the disease, for, like his patient, he is frail and weak, and his own strength may fail at the very time when he is most wanted. But not so with the true Physician. Heaven has given him every needed qualification. He knows the seat of the disorder; he possesses all the means to remove it, and, above all, he has the disposition. If we look at the history of this Physician, we shall find that there was no intellectual, moral, or physical defect beyond his reach. He 'went about all Galilee, * * * healing all manner of sickness, and all manner of disease, among the people.'* We behold him giving *sight* to those who were *born blind;* healing the obstinate *leprosy;* making those who *wanted* a limb, *perfect;* those who shook with the palsy, robust; nerving the withered arm with strength; restoring the *insane* and *demoniac* to reason, and raising the *dead.*† Indeed, the intellectual, moral, and physical departments of creation seemed to have all been within his power. To a maniac, he said, 'Come out of him, thou unclean spirit.' To the transgressor, 'Be of good cheer, thy sins are forgiven thee.' To a Lazarus, 'Come forth;' and all was done instantaneously. There was no long, lingering process in restoring to health, as often occurs among earthly physicians: and all was done 'without money, and without

* Matt. iv. 23.

† 'A learned physician,' says Bp. Stillingfleet, 'undertook to make it evident from the circumstances of the history, and from the received principles among the most authentic physicians, that the diseases cured by our Saviour were *all* incurable by the rules of physic.'—Gul. Ader. *de morbis Evang. in Orig. Sacr.* L. ii. c. 10.

price.' When Zeuxis, the Grecian painter, presented his inimitable paintings for nothing, his vanity prompted him to give this reason for his conduct: 'that his performances were above all price.' So, our great Physician, above the suspicion of pride, performed his mighty work of healing freely, and without reward; because it was impossible to propose any to him, which could either merit his favor, or claim his acceptance. Among the multitudes that he healed, no one was so insensible of the worth of the remedy, or the dignity of the Physician, as to make him so degrading an offer. Indeed, those whom he healed had nothing to give but what his own bounty had conferred! In no instance, therefore, did this Physician perform a miracle to enrich himself! An unanswerable argument against the assertion of the infidel, that Jesus was an impostor! What impostor ever lived, suffered, and died for the world, without regarding his own interest? Would to Heaven the world were full of such impostors!

But we are told that we must go to this Physician, or we cannot be cured. But it is the duty of the Physician to come to us and give the willing mind. Surely, we are not to understand the Physician to say to the lame, 'take up thy bed and walk,' and come to me and be healed. If the sick could have had health, if the blind could have seen, if the deaf could have heard, if the lame could have walked; in short, if there had been no disease, there would have been no need of a Physician. It was these very maladies which he came to remove. And shall the very disorders which he came to remove, be the very cause of failure? Shall sin, which brought the Physician from heaven,

be the very thing which prevents his mission? If so, then sin, the lowest and most despicable object in the universe, gains the victory, and the Physician is defeated by the very cause which he came to remove. How will this accord with his ministry when on earth? Then, disease in every form fled before him, as the sun dispels the darkness of the morning. If our Physician fails, then wherein is he above the physicians among men? They are defeated by a lack of power or wisdom. And can this be said of the Physician whom Heaven has provided? Shall we say of him as was said in the case of the woman 'who had suffered many things of her physicians, and had spent all that she had, and was nothing bettered, but grew worse?' Indeed, then is our Physician 'of no value;' and there is no balm in Gilead, there is no Physician there! But we cannot pursue this subject to a great length, and we therefore present the words of an eloquent and lamented brother in the ministry, wherein he has touched this point in a most admirable manner. 'Will the need of a Saviour prevent our salvation? Were we not sinners, we could not be saved, and shall the possibility and the impossibility of salvation be the same thing? Or, in other words, shall our sinfulness prevent our release from sin? "The whole need not a physician, but they that are sick;" and why shall they not have a physician? You are careful to procure medical aid when your friends are in distress, and shall not God be as earnestly concerned for the health of the soul as you are for the health of the body? It may be urged, that the Saviour, the great Physician, has come, and that our moral disorders are unhealed

because we have turned a deaf ear to his voice, and hardened our hearts against his counsel. It is replied, were not our souls infected with sin, we should not treat Christ in this manner. And shall conduct, which grows out of the nature of the malady, prevent the cure, when the physician is neither deficient in skill nor faithfulness? Should an earthly physician refuse to prescribe for the sick, because, in the delirium of their pain, they load him with the heaviest imprecations, no one would think him faithful or kind, as the cause of his refusal would, in amount, be the sickness of the patient. And shall Christ abandon the very sinners he came to heal, because, through the intensity of their moral disorder, they pointedly reproach and bitterly execrate his kindest intentions? Should this be the case, how would he be a faithful Physician, or how would he show as much regard to the souls as he did to the bodies of men? for when he was on earth, no curse or flattery of a maniac diverted him from performing a cure with readiness and mercy.'*

In closing, our subject seems to require a word on the disposition of our Physician. What tenderness and kindness! Every word was love, and every look was affection. He had 'compassion on the ignorant, and on them that were out of the way.' He was experimentally acquainted with our frail nature, for he 'took part of the same.' He 'took our infirmities and bear our sicknesses.' He 'knew what was in man,' and therefore, he knew his trials, and could

* 'Reasons for believing in Universalism;' a sermon delivered in Hartford. 1825. By Rev. John Bisbee.

pity his weaknesses, and forgive his sins! Blessed Physician! I find, on looking at thee, new life, and returning health. I forget my weaknesses and my frailties. In looking at thee, I seem almost even now to be enjoying immortal health! God be praised. 'Is there no balm in Gilead? Is there no Physician there?'

'Yes, there 's a great Physician near;
Look up, my fainting soul, and live!
See, in his heavenly smiles appear
Such help as nature cannot give.'

He has appeared in the midst of this pestilential world, and standing beside us, he is saying, with a smile of love, I am the Physician that healeth thee. 'The Spirit of the Lord is upon me, because * * * he hath sent me to heal the broken-hearted.' * * * And the great Physician will pursue his work till he heals 'all manner of sickness and all manner of disease among the people.'

Finally, we shall reach that bright and beautiful world where we shall not need the skill of our Physician, but where we shall adore him forever; for there 'the inhabitant shall not say, I am sick.'

'There sickness never comes;
There grief no more complains;
Health triumphs in immortal bloom,
And purest pleasure reigns.

* * * * * *

No cloud those regions know,
Forever bright and fair;
For sin, the source of mortal wo,
Can never enter there.'

LXI. PRINCE OF PEACE.

Unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' Isa. ix. 6.

WHAT an amiable, what an illustrious title! How exceedingly appropriate when applied to him who 'came not to destroy men's lives, but to save them.' He is also called the Prince of the kings of the earth, Rev. i. 5; the Prince of life, Acts iii. 15.

Prince of Peace! How many rich associations cluster around this name! The mind luxuriates amid unnumbered beauties! The loveliest scenes spread out before the eye in prophetic vision! We see nations, powerful in arts and arms, laying aside their implements of war; their jarring differences all settled; their drawn swords returned to the scabbard; and they go back to their hills and valleys, their vines and their fig-trees; and beside the cool fountain and the over-arching shade, and around the domestic hearth, no longer visited by sudden and cruel alarms, they celebrate the dominion of peace, and the triumph of justice.

I. The teachings of the Prince of Peace.

II. The nature of his kingdom.

I. The teachings of the Prince of Peace. Let us go directly to his first sermon: 'Blessed are the

poor in spirit: for theirs is the kingdom of heaven. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful: for they shall obtain mercy. Blessed are the peace-makers: for they shall be called the children of God. Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.'* What a sermon! Like dew upon the tender plant; like broad rivers in a desert; like the bright morning star ushering in a day of righteousness and peace. The very wilderness budded; the desert rejoiced and blossomed as the rose. From that hour to the present, the blessed influences of this sermon have been felt by the wise and the good. It has been to the world 'like rain upon the mown grass, and as showers that water the earth.'

II. The nature of his kingdom. The prophets everywhere describe this kingdom in the most glowing strains, and throw around it the richest imagery. Sometimes they present it under the type of a city descending from heaven; sometimes under the type of a wilderness newly clothed with bud and blossom; sometimes as a great temple, capacious enough to contain all nations. Hear a few of the prophetic strains, as the prophets touch the golden harp of prophecy:—

'Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of

* Matt. v. 3, 5, 7, 9, 44.

an ass.'* 'His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed.'† 'And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him.'‡ Such were the beautiful strains of prophecy. And when at last the auspicious hour arrived for the Prince of Peace to be born, and to commence his reign, the earth was lulled into repose, and he was ushered into our world amid the song of angels, uttering, in strains unknown before, 'Peace on earth, and good will to men.'

'In heaven the rapturous song began,
And sweet seraphic fire
Through all the shining legions ran,
And strung and tuned the lyre.

Swift through the vast expanse it flew,
And loud the echo rolled;
The theme, the song, the joy was new,
'T was more than heaven could hold.

Down through the portals of the sky
The impetuous torrent ran;
And angels flew with eager joy
To bear the news to man.'

In this new kingdom, all the implements of war are to be destroyed or burned with 'fuel of fire.' There is a very beautiful illustration of this prophecy found in the customs of some heathen nations, which was, to gather from the field of battle heaps of armor,

* Zech. ix. 9 † Psa. lxxii. 17. ‡ Dan. vii. 14.

and make an offering to the god supposed to be the giver of victory. Virgil mentions the custom:—

'Cum primam aciem Præneste sub ipsa
Stravi, scutorumque incendi victor acervos.'
Æn. lib. viii. 561.

'Would Heaven (said he) my strength and youth recall,
Such as I was beneath Prænesta's wall—
Then when I made the foremost foes retire,
And set whole heaps of conquered shields on fire.'
DRYDEN.

But the implements and weapons of war will not simply be burned up, but the disposition to use them will be removed. The heart will be converted, and will become the residence of gentleness, kindness, and compassion. The very nations themselves who have met on the field of battle will 'beat their swords into ploughshares and their spears into pruning-hooks.' Violence and bloodshed will no longer be known. Every passion will be hushed, and love and good will reign triumphant. Such was the meaning of the language where the prophet says, 'The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them.' It is in this way then that war and violence shall be removed from the earth; not simply by conversion of the implements to agriculture and the peaceful arts, but by a conversion of the very hearts who have loved war and gloried in its victories. The 'nations shall not lift up a sword against nation, neither shall they learn war any more.' Yes, they shall cease to learn, to study the art of war. For in

this kingdom, there will be no lessons to learn, but those of peace and good will to men.

Blessed be God, the time is coming when superstition and ignorance, pride and passion, bloodshed and misery, will yield before the dominion of the Prince of Peace; when the hand of cultivation shall spread bloom and beauty through all the valleys, and up the sides of every hill and mountain, and over all the continents and islands of the earth. And at last he will sit down upon his throne, the grand pacificator and restorer of a world. How glorious! What a vast object lies before the Prince of Peace!

If such be his mission, then his followers should be children of peace. How numerous are his injunctions: 'Have peace one with another.' 'But I say unto you, that ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.' 'This is my commandment, that ye love one another.' 'By this shall all men know that ye are my disciples, if ye have love one to another.' Such are a few of the commands of the Prince of Peace. How blessed is the spirit of peace. It kindles with the hopes of the just made perfect; its piety emulates the adoration of angels; its love is pure and fervent as the love of seraphs; its dominion immortal as the soul.

LXII. PROPHET.

'Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.'
John vi. 14.

Jesus is distinguished as a Prophet in nine instances. Indeed, we may say, he is thus considered throughout all the Scriptures. Moses speaks particularly of him, Deut. xviii. 15; and Stephen, in his address before his murderers, quotes his language, Acts xvii. 37. The Jews expected the Messiah would appear under this very title and character, as appears evident from their conversation with John the Baptist, John i. 19—22. Moses also spake of Jesus as a Prophet, Deut. xviii. 15; and if we had room, we could show a very exact comparison between the Jewish prophet, and 'that Prophet that should come into the world;' but we have preferred to confine our remarks to the prophecies of Jesus himself.*

This is an exceedingly interesting title. Jesus was a Prophet in the highest and most emphatical sense. He is the great, the supreme, the abiding Prophet of his church. He came to make a full disclosure of

* On this point, as well as on the prophecies of Jesus himself, the reader would do well to consult an excellent work, entitled 'Dissertations on the Prophecies.' By Thomas Newton, D. D. Dissertations vi. and xviii—xxi.

Jehovah's will, and to confirm and complete the whole system of revelation.

A few remarks on the nature of the prophetic character of Jesus will be offered, and then a parallel will be drawn, pointing out, on the one hand, the prophecies, and on the other, their fulfilment.

I. The clearness of his prophecies.

II. Their minuteness.

III. Their improbability.

IV. Their number.

All these particulars deserve to be mentioned and carefully considered, that the character of this Prophet may stand out before the world as the greatest that has ever appeared. We have presented them rather more for the benefit of the reader than because we have room to carry them out.

I. The clearness of his prophecies. They are generally delivered in plain, historical language. There is nothing obscure or ambiguous, like the ancient oracles. Every thing was delivered with the utmost plainness and perspicuity. If figures were employed, they were such as the people were accustomed to hear in their sacred writings.

II. Their minuteness. A few examples under this head will be sufficient to illustrate the whole. The first relates to the death and resurrection of Jesus; the second, to the denial; the third, to the final overthrow of Jerusalem. 'The Son of man shall be mocked, and *spit on*, and the *third day* he shall rise again.* All ye shall be offended because of me *this night*.† *This generation shall not pass away* till all these things be fulfilled.‡

* Luke xviii. 32. † Matt. xxvi. 31. ‡ Ib. xxiv. 34.

III. The improbability of his prophecies. Here we present a single instance, which will be a fair illustration of the whole. We do not mean that all the prophecies of Jesus were improbable when spoken, for some things might be safely calculated on by a process of reasoning. But one improbable event is sufficient to establish his prophetic character. Look at the prophecies relative to the overthrow of the holy city, especially the Temple. There it stood before the eye of the great Prophet, as he sat upon the mount of Olives, 'with its innumerable and stately dwellings: above them, glittering like a succession of diadems, those alabaster porticoes and colonnades; there was the court of the priests, and, highest, the crowning splendor of all, the central temple, the place of the sanctuary, and of the Holy of Holies, covered with plates of gold, its roof planted with the lofty spear-heads of gold, the most precious marble and metals everywhere flashing back the day, till mount Moriah stood forth to the eye of the stranger approaching Jerusalem what it had been so often described by its bards and people, "a mountain of snow studded with jewels."' How improbable that such a magnificent edifice, one that had been five hundred years in building, should be demolished during the lifetime of the very persons whom the great Prophet addressed! But its glory has long since departed, and the inhabitants of the holy city are scattered among all nations. Jerusalem has now stood before the world for eighteen centuries a living monument of the prophetic character of Jesus! Now let the infidel scoff, and the unbelieving Jew deride,

and we have only to point the one to the testimony of travellers, and the other to his own Scriptures.

IV. The number of his prophecies. Eusebius is said to have made a separate treatise on this part of our subject, but the book is now lost.* We have not met with any writer who has made a complete collection of them, though it has been attempted.† We suppose this would be a very great task, even if it could be accomplished, for many of the prophecies are so blended with his sayings and teachings that a classification would be exceedingly difficult. The Almighty has, through the medium of this Prophet, given us truth on truth, prophecy on prophecy, but He has seen fit to leave us to arrange the whole into such a form as may appear best. It is so with the moral code of Jesus, if that phrase be allowed. There lie the great moral precepts, but it was left to other ages to present the whole in a systematic manner. We mean this not to depreciate Revelation, for we have a high veneration for God's book. To us, it is rather a proof of its genuineness. But we cannot pursue this thought. All we shall attempt will be to present in a parallel form some of the prophecies uttered by the Saviour during his ministry.

* See JORTIN's Discourses on the Christian Religion, p. 194.

† KIDDER's Sermons. BOYLE's Lectures, vol. i. 96, where the reader will find a very able account of the prophecies concerning Jerusalem. WHITBY's general preface to his Commentary, sec. xii. BISHOP NEWTON's Dissertations on the Prophecies, vol. ii. p. 222, &c. TILLOTSON's Works, vol. ii., serm. clxxxiii—clxxxvii., &c. Observations on our Lord's Conduct as a Divine Instructor, part I., chap. iii., sect. i. By WILLIAM NEWCOME. An Introduction to the Holy Scriptures. By THOMAS H. HORNE; fourth edit., vol. i., chap. iv., sect. iii.; particularly Appendix, No. IV.

Prophecy.	*Fulfilment.*
Betrayal. Matt. xx. 18.	Matt. xxvi. 14—16.
Forsaking of his disciples. John xvi. 32.	Matt. xxvi. 56.
Denial of Peter. John xiii. 38.	Luke xxii. 60—62.
His resurrection. John ii. 19—21.	Luke xxiv. 5, 6.
His ascension. John xx. 17.	Acts i. 9, 10.
Descent of Holy Spirit. Luke xxiv. 49.	Acts ii. 1—13.
His coming: the manner, the object, and the time. Matt. xvi. 27, 28. And the destruction of the Holy City. xxiv. and xxv.	Works of Josephus. Book iv *et seq.*

HIS SUFFERINGS.

1. The place, Jerusalem. Matt. xx. 18.	Acts xiii. 27—29.
2. The persons by whom he would suffer. Matt. xvi. 21.	Matt. xxvi. 3, 4. Acts iv. 27.
3. The manner in which he should suffer. Luke xviii. 32.	Matt. xxvi. 67, 68. Mark xv. 29—32.

Whoever looks even at this limited view of the prophecies of Jesus, must exclaim, 'This is of a truth that Prophet that should come into the world.' Those who saw his works while on earth could not help saying, 'A great Prophet is risen up among us; and God hath visited his people.'*

Three of these prophecies, we think, deserve particular remark.

1. His death.
2. His second coming.
3. The destruction of Jerusalem.

1. His death. In regard to this, we may say, there was nothing very singular in that fact alone, but then there was something wonderful in prophesying every circumstance connected with the event;

* Luke vii. 16.

not only the betrayal, but the denial, and the place where it should happen, the persons, and even the very conduct of the soldiers upon the occasion. All is related with as much minuteness as if the very transaction was at that moment taking place before him. Not only was he well aware that an infamous and cruel death would be the reward of his labors, but he openly taught that it was necessary to secure the triumph of his doctrine. Now, was it possible that such a prediction could enter into the views and system of an impostor? Would an impostor have proposed to himself the most excruciating punishment as the ultimate object of his ambition?

2. His second coming. 'There be some standing here,' said the great Prophet, 'that shall not taste of death till they see the Son of man coming in his kingdom.' So that the very persons who heard the prediction were to live to see the fulfilment! An impostor would not have taken such a course. But it is remarkable that though the Prophet has so carefully fixed the time of his second coming, yet nearly the whole christian world is yet looking for this event to take place. The consequence is, that a large portion of the New Testament is misunderstood, and the opposition of the Jew increased; for how can he believe Jesus to be the true Messiah, when Christians themselves have labored to prove that his own predictions in relation to his coming have failed? But as well attempt to prove that Jerusalem has never been destroyed, as that Jesus did not come during the generation in which he lived. The history that proves the one, establishes the other.

3. The destruction of Jerusalem. The Prophet foretold every single circumstance in relation to this

event, even while Jerusalem stood before his eye in all its magnificence and glory. He pointed out all the fearful signs and wonders that should precede that event; the time when it should take place, and the very nation by whom it should be destroyed, and even that one stone should not be left upon another of the Temple. Even the foundations were ploughed up. It is remarkable that Titus endeavored to preserve it, for it was a building of such strength and grandeur, of such splendor and beauty, that he undoubtedly wished it for a monument of the victory and glory of the Roman empire. But Josephus says, 'One of the soldiers, without staying for any orders, and without any concern or dread upon him at so great an undertaking, and being hurried only by a certain divine fury, snatched somewhat out of the materials that were on fire, and being lifted up by another soldier, he set fire to a golden window, through which there was a passage to the rooms that were round about the holy house on the north side of it.' 'Then did Cæsar, both by calling to the soldiers that were fighting with a loud voice, and by giving a signal to them with his right hand, order them to quench the fire.' 'And thus was the holy house burnt down without Cæsar's approbation.' On viewing the splendid ruins of the holy city and Temple, Titus was heard to say, 'We have certainly had God for our assistant in this war, and it was no other than God who ejected the Jews out of these fortifications: for what could the hands of men or any machines do towards overthrowing these towers?' On viewing all these things, we are constrained to say, 'This is of a truth that Prophet that should come into the world.'

LXIII. REFINER AND PURIFIER.

'And he shall sit as a Refiner and Purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.'

Mal. iii. 3.

This passage is the only instance where these titles are found as substantives. That there is an allusion to the Redeemer, is evident from the very opening of the chapter. Maimonides understands the passage as relating to him: 'In the days of the king Messiah, when his kingdom is restored, and Israel shall be gathered to him, all will have their genealogies set right by his mouth, through the Holy Spirit that rests upon him, as it is said, *he shall sit a refiner and purifier.*'

These titles may be considered as among the most beautiful in all the Scriptures. They bring the Saviour at once before the mind in an exceedingly interesting light, and lead us to consider,

I. The nature of the mind.

II. The process by which it will be refined or purified.

III. The certainty of the work.

I. The nature of the mind. The very fact that the Redeemer of the world is presented before us as a Refiner and Purifier, shows the original purity of the

mind, or that there is an intrinsic value in its very nature. If man were entirely depraved, there would be no substance to refine or purify. And the appellations equally disprove the sentiment of endless suffering or that of annihilation. For in what sense could we consider Jesus as a Refiner and Purifier, if man should be annihilated or remain forever impure?

The soul was created in the image of God. It is a type of his own pure and exalted nature. It is very appropriately compared to gold, the most precious of all metals; the great standard of value by which all earthly things are tried. But man has become corrupt by wicked works. 'Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.'* 'But how is the gold become dim! How is the most fine gold changed!'† The soul seems like gold thrown back into its native mine, and intermixed with the basest material. Hence all need 'the refiner's fire and the fuller's soap.'

II. The manner in which the mind is to be refined or purified. And here the comparison between the precious metal and the soul may still be carried on. 'Gold, in its native state, having much of earthy and stony material mixed with it, is first of all broken in pieces, even to powder; then placed in a crucible, with some foreign substance as a solvent, and melted in a fire of intense heat. Gold requires a greater heat for its fusion than any other metal. The refiner stands or sits beside the fire, to superintend the pro-

* Eccles. vii. 29. † Lam. iv. 1.

cess, to regulate the heat, and to watch the completion of the work. The work is completed when all the foreign substances are consumed or removed, in the form of dross, and the gold, without the loss of a single grain, is rendered so pure, that *the refiner can see his own face reflected in the molten metal.*'* Such is the process by which the Saviour will purify the human soul. Jehovah, speaking of the power of truth, says, 'Is not my word like as a fire, and like a hammer that breaketh the rock in pieces?'† It would seem from the reasoning of the Apostle, that one of the ways in which Jesus was to refine the human soul, was by his own sufferings: 'Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.'‡ The Apostle has himself given us a fine illustration of the office of Jesus as a Refiner and Purifier: 'Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work, of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.'§ Observe that the man is saved by the same fire that tries his work: 'he himself shall be saved, yet so as by fire.' How very careful was the Apostle in regard to the salvation of the soul!

III. The certainty of the work. On this point we need not dwell, for when we have once ascertained

* See a devotional work called 'My Saviour.' By Rev. John East. P. 178.

† Jer. xxiii. 29. ‡ Tit. ii. 14. § 1 Cor. iii. 13—15.

what the Saviour came to perform, we may rest assured of its final accomplishment. We have his own words in regard to his ability: 'All power is given unto me, in heaven and in earth.' In treating of salvation, then, it appears to the writer better to dwell upon its nature and extent, than upon its certainty, for there seems to be a manifest impropriety in showing the work Jesus came to perform, and then doubting its performance. We know this has been the usual course in the christian world; but we believe that it is as certain that Jesus will save the world as that he came into the world. The Scriptures speak as positively in the one case as the other. We proceed, therefore, to a moral application of our whole subject, and then we shall close the whole by an incident strikingly illustrative of the office of Jesus as a Refiner and Purifier.

What a blessed work is assigned to the Redeemer of the world! He sits as a Refiner and Purifier. He will perfect our whole nature, that we 'may offer unto the Lord an offering in righteousness.' And we should remember that in the process of refining, not a single particle of pure gold is lost. So with the human soul. Nothing will be removed from it but its impurity. The Refiner and Purifier will make 'a man more precious than fine gold, even a man than the golden wedge of Ophir.' He will at last sit upon his throne as the grand Refiner and Purifier of a world.

But then we should remember that in this process we must be put into the furnace, and perhaps tried even seven times. But we have the consolation that the Refiner and Purifier will be there, and he will *sit*

watching over us till he can see his own face reflected in our hearts. How consoling to the afflicted and bereaved! And then the Refiner and Purifier has been himself in the furnace! And he knows all our frailties and all our weaknesses, and he will not call on us to suffer more than he himself has suffered before us. O, I can see my Saviour in the furnace at Jerusalem, and I see him come forth unharmed, yea, perfected: 'For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering.'* And now, if we only had room, how gladly and cheerfully would we take up and illustrate the refining and purifying nature of human suffering; but we must bring our subject to a close, by the touching incident to which we have alluded as an illustration of our whole subject.

'Some ladies in Dublin, who met together from time to time, at each other's houses, to read the Scriptures, and to make them the subject of profitable conversation, when they came to the third chapter of the prophecy of Malachi, had some discussion over the second and third verses, respecting the method of purifying the precious metals. As none of the company knew anything about the process, one undertook to inquire of a silversmith, with whom she was acquainted, how it was effected, and particularly, what was the business of the refiner himself, during that operation. Without explaining her motive, she accordingly went to her friend, and asked him how

* Heb. ii. 10. See title CAPTAIN.

the silver was cleared from any dross with which it might have been mixed. He promptly explained to her the manner of doing this. "But," said the inquirer, "do you sit, sir, at the work?" "Oh yes," he replied, "for I must keep my eyes steadily fixed on the furnace, since if the silver remain too long under the intense heat it is sure to be damaged." She at once saw the beauty and propriety of the image employed, "He shall sit as a refiner of silver;" and the moral of the illustration was equally obvious. As the lady was returning with the information to her expecting companions, the silversmith called her back, and said he had forgotten to mention one thing of importance, which was, that he only knew the exact instant when the purifying process was complete, by *then* seeing his own countenance in it. Again the *spiritual* meaning shone forth through the beautiful veil of the letter. When God sees his own image in his people, the work of sanctification is complete. It may be added, that the metal continues in a state of agitation till all the impurities are thrown off, and then it becomes *quite still;* a circumstance which heightens the exquisite analogy in this case; for, O, how

> "Sweet to be *passive* in his hand,
> And know no will but his."

LXIV. RESURRECTION.

'Jesus said unto her, I am the Resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.'

John xi. 25.

In what a beautiful and striking light does the Redeemer now stand before us! We have beheld him sustaining various offices. We have seen him in his sufferings. We have found all the prophecies centering in him. And now we are to contemplate him as the Resurrection and the life; as the first-fruits of a glorious and universal harvest of all the sleeping dead. How grand! How interesting are all the circumstances! The title stands connected with the most astonishing miracle performed by our Lord during his ministry. He had in two previous instances raised the dead, but then the grave had not covered its victims. Hence, there was more room to doubt the power of him who was the Resurrection and the life. 'The sisters had sent unto him, saying, Lord, behold, he whom thou lovest is sick.' Yet, 'he abode two days still in the same place where he was.' 'After that he saith unto the disciples, Our friend Lazarus sleepeth; but I go that I may awake him out of sleep.' 'When Jesus came, he found that he had lain in the grave four days already.' And he now says, 'I am the Resurrection and the life.' Then the sisters and the

mourning friends draw around the cold and silent grave, where reposed all that remained of a kind and affectionate brother. The sympathies of their friends were touched. The fountain of compassion burst forth. 'Jesus wept.' Precious words! Like balm to the wounded spirit; like a star breaking forth amidst the loneliness of night; like the silent dew upon the opening flower. How much is embraced in this single sentence; the shortest, yet the most touching in all the Scriptures! No wonder the Jews said, 'Behold how he loved him!' How amiable does the Saviour appear in every trait of his character, but especially in his sympathy for the afflicted and bereaved! What a Saviour did God promise to the world! What a moment of intense interest to the sisters; to the cause of Christianity, and to the world! What a bearing upon our ultimate destiny! Suppose a failure! How would the infidel have scoffed and triumphed, although it would have been over the grave of his own hopes; for who needs the consolations and pity of a Saviour more than those who have no pity for themselves? After a solemn prayer to the Being who gave him his power, he cries, with a loud voice, 'Lazarus, come forth! And he that was dead came forth, bound hand and foot with grave-clothes, and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.' And the same voice will ultimately awaken all the sleeping dead, not to all the infirmities and ills of life, but to an immortal existence!

But why is Jesus called the Resurrection and the life? It is not because he was the first to arise

from the dead, for there had been five resurrections previous to his own.* He was the first that rose to die no more; the first that rose to give others a pledge and assurance of their rising after him. This resurrection is the cause, the pattern, the pledge of our resurrection. In this sense, he is 'the First-fruits of them that slept;' 'the First-born from the dead.' The world now beholds a living demonstration of the resurrection of all the dead. Hence the Apostle Peter says, 'Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.'† Now 'we sorrow not even as others who have no hope; for if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him.'‡

In fine, Jesus broke the silence of the lonely chambers of death. He entered his dreary kingdom, for he afterwards declared to John the Revelator, 'I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death.'§ In short, as a fine writer says, 'And designing to pour forth a torrent of lustre on the life, the everlasting life of man, he did not bid the firmament cleave asunder, and the constellations of eternity shine out in their majesty, and dazzle and blind an overawed creation. He rose up a moral giant from his grave-clothes, and proving death vanquished

* See title First-Born from the Dead. Also First-Fruits.
† 1 Peter i. 3, 4. ‡ 1 Thess. iv. 13, 14. § Rev. i. 18.

in his strong-hold, left the vacant sepulchre as a centre of light to the dwellers on this planet. He took not the suns and systems which crowd immensity, in order to form one brilliant cataract, which, rushing down in its glories, might sweep away darkness from the benighted race of the apostate. But he came forth from the tomb, masterful and victorious, and the place where he had lain became the focus of the rays of the long-hidden truth, and the fragments of his grave-stone were the stars from which flashed the immortality of man.'*

Brought up amidst the light and blessings of Christianity, it is difficult for us to conceive of the real value and worth of the doctrine of the Resurrection. If we could for a moment throw ourselves back amid the darkness of the ancient world, we might appreciate the great blessing. Let us enter the domestic circle. A loved one was removed. 'The child was to its mother but as the frail vine that clambered around her door, and when death called the one from her embrace, and winter nipped the other at its root, she no more hoped that the one would again bless her sight than that the other would again shade her window with its blossoms. There was an Elysium, the priests and poets said, but not for her, nor for any thing that belonged to her; the green land had "no home for the fair creature from her bosom gone." She cherished its ashes in an urn, perhaps; and a meet emblem and sign it was of the fate of the innocent one; a meet emblem of dissolution and death, of grief that would

* Sermons by Henry Melvill. Vol. i., ser. v

not be comforted, of any thing but hope, and faith, and heaven.' Man complained that the sun and stars would rise again; but when his day was set, he must lie down in darkness, and sleep a perpetual sleep.

'Alas! the tender herbs and flow'ry tribes,
Though crushed by Winter's unrelenting hand,
Revive and rise when vernal zephyrs call;
But we, the brave, the mighty, and the wise,
Bloom, flourish, fade and fall,—and then succeeds
A long, long, silent, dark, oblivious sleep;
A sleep which no propitious Power dispels,
Nor changing seasons, nor revolving years.'

Indeed, man was groping his way, guided by a few transitory and uncertain beacons, amid desolate realms of mental darkness and chaos. 'And God said, Let there be light! and there was light.' And the Resurrection and the life appeared. 'The first-born from the womb of nature meets the morning of his resurrection. He arises a conqueror from the grave; he returns with blessings from the world of spirits; he brings salvation to the souls of men. Never did the returning sun usher in a day so glorious. It was the jubilee of the universe. The morning stars sang together, and all the sons of God shouted aloud for joy. The Father of Mercies looked down from his throne in the heavens with complacency; he beheld his world restored; he saw his work that it was good. Then did the desert rejoice: the face of nature was gladdened before him when the blessings of the Eternal descended as the dews of heaven for the refreshing of the nations.' Then was 'heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell

with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.'* And now the dark, impenetrable veil that has hung over the grave for ages has been lifted up. The cold Jordan of death has been passed, and we hear the gracious and consoling words coming up from the tomb, 'Because I live, ye shall live also.' 'I am the Resurrection and the life. He that believeth in me, though he were dead, yet shall he live.' And to the bereaved he says, Mothers! take again your children to your arms, for they are living. Sons! your aged parents are coming forth in the vigor of regenerated years. Friends! behold, your dearest connexions are waiting to embrace you. The tombs are burst. Generations long since lost in slumbers are awaking. Is there not something pleasant in the thought of dying —of leaving a world of sorrow; scenes of grief, and going home to our Father in heaven; to a world radiant in immortal beauty, and glowing with unearthly splendor and loveliness!

'Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet;
While the anthems of rapture unceasingly roll,
And the smile of the Lord is the life of the soul.'

Come, then, the last hour, in God's own time, and a good life and a glorious hope shall make it

* Rev. xxi. 3, 4.

welcome. Come the hour of release! and affliction shall make it welcome. Come the hour of re-union with the loved and lost on earth! and the passionate yearnings of affection, and the strong aspirations of faith, shall bear us to their blessed land. Come death to this body—this burdened, tempted, frail, failing, dying body!—and to the soul, thanks be to God, who giveth us the victory!—to the soul, come freedom, light, and joy unceasing! Come the immortal life! 'He that liveth,' saith the Conqueror over Death,—'he that liveth and believeth in me shall never die.'

And when the morning of the resurrection breaks on the disordered and groaning creation, and with a bounding throb, and richer song, we feel and celebrate the wonders of redemption, then the words, THE RESURRECTION AND THE LIFE, will be understood in their majesty, and they will form the chorus of that noble anthem, as it swells louder and louder from world to world, 'O death! where is thy sting? O grave! Where is thy victory? * * * Thanks be to God, who giveth us the victory through our Lord Jesus Christ.'

'Glory to God in full anthems of joy,
The being he gave us death cannot destroy!
Sad were the life we must part with to-morrow,
If tears were our birthright, and death were our end;
But Jesus hath cheered the dark valley of sorrow,
And bade us, immortal, to heaven ascend:
Lift, then, your voices in triumph on high,
For Jesus hath risen, and man shall not die.'

LXV. ROCK.

'And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.'
1 Cor. x. 4.

THERE is said to be some difficulty in this verse. It has been asked, How could the rock follow them? To meet this objection, we are told that the rock is here put by metonymy for the water of the rock, and that this water did follow them. The ancient Jews say, that the streams followed them in all their journeyings, up the mountains, down the valleys. It has also been contended that all that was meant was, that they carried the waters with them on their journeyings. This is common in these deserts even to the present day. The Greek verb *ακολουθεω, to follow*, has this sense.

This metaphor is often applied to God, Deut. xviii. 31. xxxii. 4. Psa. xxviii. 1. xlii. 9. lxii. 2. lxxviii. 35. This is the only instance where it refers to Christ. There is a plain reference to the rock of Horeb, where the waters gushed out to sustain the hosts of Israel in the desert.

We shall offer a few remarks on the comparison involved in the motto, and then take a general view of our whole subject.

I. There was an abundance of water.

II. The water endured as long as the necessities of the people required.

I. There was an abundance of water. Let the reader imagine the scene in the desert. Two millions were there. There was the old man with his hoary locks, and the infant in its mother's arms. There were the sick and the infirm. All were famishing for water. Can the wilderness afford the stream? Can all this multitude be supplied? Behold, God has not forgotten them, though they have forgotten him! He had led them through the pathless deep. He had overwhelmed their enemies. He had in a thousand ways shown his protecting care. Alas! how could they so soon become unmindful of his goodness? But hark! I hear the voice of Jehovah to the Leader of Israel: '* * Speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so shalt thou give the congregation and their beasts to drink.' What joy must have thrilled the hearts of the hosts of Israel as they gathered around Horeb! I see them collecting in bands of families and kindred, partaking of the pure streams as they gush from the flinty rock!

II. The waters lasted as long as the necessities of Israel required. The Apostle says, 'for they drank of that spiritual Rock that followed them.' Through all their wanderings, there was the rock with its streams. If they ascended the steep mountain, it was there. If they wound among the hill-sides, it was there. If they stopped to refresh themselves in the valleys, it was there. 'He opened the rock, and the waters gushed out; they ran in the dry places like a

river.'* How joyful must this have made their pilgrimage through the desert!

But why is Christ Jesus called a Rock? What unnumbered beauties dwell in his character! He is a Vine to strengthen; a Star to guide; a Light to direct; a Foundation on which to build; Bread to sustain; a Captain to lead; a Lamb to be sacrificed; and a Lion for strength and magnanimity. And now we are to contemplate him as a Rock; not a barren, rugged, inaccessible rock, but one as a shadow to the weary, and from which we are to behold the waters flowing out for a famishing world!

Let us now go to Jerusalem and behold the waters of everlasting life gushing from our Rock Christ Jesus, as he stands beneath the delicious sky and the lovely scenery of Palestine. 'Jesus stood and cried, saying, If any man thirst, let him come unto me and drink.' Behold the waters flowing. 'And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.'† And still they flow, and there is abundance, yea, 'the waters are risen, waters to swim in, a river that cannot be passed over,' * * * 'and everything shall live whither the river cometh.'

'It rises high, and drowns the hills,
Has neither shore nor bound:
Now, if we search to find our sins,
Our sins can ne'er be found.'

Those that drank of the waters of Horeb 'thirsted

* Psa. cv. 41. † Rev. xxii. 17.

again;' but Christ Jesus, our Rock, says, 'he that shall drink of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life.'

The Rock Christ Jesus can never be moved, neither can it moulder away. He is 'the same yesterday, to-day, and forever.' The Parian marble, the firm foundations, the stately columns, the majestic buildings, and all the magnificent structures of man, though promising immortality, will be shattered into ten thousand fragments, but this Rock will stand as firm as the throne of the universe. Let thousands, let millions, with all the mountainous weight of guilt upon them, come and rest upon it, and they shall never be moved.

Such then is our Rock. Millions have sought its cooling streams and refreshing shade. Let us go and gather around it, and 'drink of that spiritual Rock.' And through all our earthly pilgrimage it will follow us, 'for that Rock was Christ.'

LXVI. ROOT AND OFFSPRING OF DAVID.

I Jesus have sent mine angel to testify unto you these things in the churches. I am the Root and the Offspring of David, and the bright and morning star.' Rev. xxii. 16.

The several titles in this verse may all be found in their appropriate places, for we have chosen an alphabetical arrangement, on account of its simplicity and ease to the student.

There is something peculiar in these appellatives. We seem at first confounded. How can a being be both the root and offspring of another? Can the root be at the same time a branch, or the branch be at the same time a root? Here meet some of those strange and seeming contrarieties which we have frequently had occasion to notice in the character of the immaculate Son of God.

This subject is luminously presented by the Root and Offspring of David himself in his conversation with the sect of the Pharisees.*

The Trinitarian has endeavored to prove from these appellatives that Jesus was the Creator as well as the Son of David. But we think the writer had no such sentiment in view when he penned the passage. Jesus was Lord of David because 'he is Lord

* Matt. xxii. 41—45. See title Lord.

of all,' and yet he descended in a direct line from David, and was therefore his Offspring. He was, therefore, both the Root and the Offspring of David. As Lord of all, he would sustain David as the root sustains the tree. And yet he was a branch of that very tree which he nourished and supported! But Jesus is the Root of David only as he is the Root of all. In his spiritual kingdom, 'he is Lord of all,' for he is the source, the fountain, whence come all our spiritual blessings. There he is the Root, sustaining all as the natural root sustains the tree. But he was both the Root and Offspring of David, which cannot be said of any other individual of our race.

What glories meet in the Saviour! What seeming contrarieties! Yet all is blended in perfect harmony! He is King, Priest, Saviour, Mediator, Son of God, Son of Man. And 'he bears the glory.' So many offices never before centered in one being.

A very important inference may be drawn from this title. We have another proof that Jesus was the long-expected Messiah. He was spoken of by Moses, the Jewish lawgiver, by David, king of Israel, and by every prophet, even down to the very period when the prophetic age ceased. The line from which he should descend, the place where he should be born, and the time, were all predicted. All was exactly fulfilled. And when the Root and Offspring of David appeared, he confounded the Jew by his own Scriptures. He could believe that he was the Son of David, for he gave him that title, but then in what way he could be the Lord of David at the same time, he could not understand. And so will the Jew ever be confounded, till he acknowledges that he has

'found him of whom Moses in the law and the prophets did write, Jesus of Nazareth.'* But 'blindness in part is happened to Israel till the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob.'† Yes, the veil will be removed from the despised and blinded Jew, and he will at last see and understand the force of the question of his Lord when on earth, 'If David then call him his Lord, how is he his Son?' And then he will understand in what way his Messiah was both the Root and Offspring of David. Blessed period! May the Lord hasten the happy day!

'All hail, mysterious King!
Hail, David's ancient Root!
Thou righteous Branch, which thence did spring,
To give the nations fruit.

Our weary souls shall rest
Beneath thy grateful shade;
Our thirsting lips the sweets shall taste,
By thy blest fruit conveyed.'

* John i. 45. † Rom. xi. 25, 26.

LXVII. SAVIOUR OF THE WORLD.

'And we have seen and do testify that the Father sent the Son to be the Saviour of the world.' 1 John iv. 14.

This title is found in only one other instance, John iv. 42. But whoever examines the Scriptures will find the office of a Saviour ascribed to Jesus both by prophets and apostles. And even his enemies understood him to have come as a Saviour of the world. For who does not see that if Jesus had declared himself to be the Saviour only of the Jews, they would readily have received him, and had he been an impostor, he would undoubtedly have endeavored to accommodate his conduct to their views. In proportion as the Jew learned the extent of the mission of the Saviour, in that same proportion did his persecution increase, until his anger rose to that height that he cried out, 'Away with him! crucify him! crucify him!'

There are several views that may be taken of this subject, but we have thought to confine our remarks to three.

I. The nature of salvation.

II. The extent of salvation.

III. The certainty of salvation.

I. The nature of salvation. On this point the Scriptures are very full. The Saviour is presented before the mind as a Refiner and Purifier; as a

Light; as a Deliverer. Man had corrupted his way, and he needed purifying; his soul had become darkened by sin, and he needed light; he was in bondage, and he needed deliverance. And when the great Saviour came, he spake of the fire that was already kindled; of the light that had come into the world; and of the deliverance that he designed to effect for the human race. He came not to effect an outward salvation, but a salvation within the soul. The reign and chief blessings of Christ are within us. The human soul is his kingdom. It is within us that he rears his throne, and there he will reign, even when all earthly thrones and dominions shall have passed away.

II. The extent of salvation. This we may gather from two sources: the teachings of the Saviour, and his character.

1. He declares that 'God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved.'* He says, 'I, if I be lifted up, will draw all men unto me.'† He has been lifted up, and now it remains for him to draw all men unto himself. One is as certain as the other. Then, to strengthen and confirm the whole, we learn that he taught this doctrine distinctly during his ministry on earth. This is evident from the declaration of the Samaritans, among whom he abode two days. In giving an account of this visit, the sacred historian says,

* John iii. 16, 17. † Ib. xii. 32.

'And many more believed, because of his own word; and said unto the woman, Now we believe, not because of thy saying, but we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.'* They went out, while the truth was burning within them, in pursuit of the woman who had given them the first intimations of the Saviour, and the very first words that came leaping forth from their full hearts were, that they knew this to be the Saviour of the world.

2. We learn this sentiment from the character of the Saviour. His benevolence was unbounded. It was like a fountain sending forth its pure streams on every hand; like the sun shining upon the evil and upon the good; like the silent, refreshing dews of heaven upon the tender plant; like a broad, overflowing river, watering and fertilizing its banks. It was manifested in every possible form: in opening the eye to all the glories of noon; in unstopping the ear to all the music of nature; in imparting health to the sick, vigor to the infirm, liberty to the oppressed, instruction to the ignorant, food to the hungry, clothing to the naked, rest to the weary, consolation to the mourner, soundness of mind to the insane, and life to the dead. And to crown the whole, he spent his last breath in pleading with Heaven for the forgiveness of his enemies. Now could a being possessing so much love be satisfied with anything short of the salvation of the whole human race? It is in vain to say that he had such a desire in the days of his flesh, and does not possess it now he has ascended to the

* John iv. 40—42.

Father. For he is 'the same yesterday, to-day, and forever.' Immutability is one of the crowning excellencies of the Saviour of the world. Besides, is heaven the place for benevolence to grow cold? Can the compassionate Saviour desire less in his exalted state than when on earth, bearing our nature, and mingling his sympathies with the afflicted and disconsolate?

'By mercy's hand upheld,
Firmly his purpose stands:
What love his bosom filled!
What kindness moved his hands!
What pity warmed his pleading breath,
Who meekly blest his foes in death!

Now, raised to realms above,
Where boundless mercies shine,
Will Christ forget his love?
Forget this heart of mine?
O, no; his favors never end;
He 's there, as here, the sinner's Friend.'

III. The certainty of salvation. On this proposition, our remarks will be very brief; for many of the passages which assert the extent of salvation speak equally positive respecting its certainty. One is asserted as plainly as the other. Indeed, the moment we admit a Saviour, we must admit the absolute certainty of his mission. Are not the means as certain as the end? Where a failure exists, there must be either a want of power, or wisdom, or disposition. Now it cannot be said that Jesus is wanting in either. During his whole ministry, we find his wisdom equal to any emergency; he is never foiled in any of his plans, or entrapped by the cunning of his enemies.

He meets and overthrows their plots with a single word. We see the mightiest exhibitions of power. Disease in every form flies before him. The graves open at his word. The winds and the waves become calm at his approach. Indeed, the physical, intellectual, and moral departments of creation were perfectly within his control. And that every doubt might be removed from the minds of his followers, he came, just on the eve of his ascension, and spake unto them, saying, 'All power is given unto me in heaven and in earth.'

In the days of Jesus, there seems to have been no doubt on this point. When the Apostles became finally convinced that their Master was the true Messiah, they reposed the utmost confidence in him as the Saviour of the world. It remained for a later age to dispute that point. The faith of the great Apostle was so strong and clear that he even contemplated the work as finished. 'For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him.'* Mark the singularity of the exception! The Apostle ranges the universe, and in faith sees every being subdued to the Saviour of the world. Then he pauses for a moment, and makes an exception, not of a single human being, but God himself!

But we need not dwell on a point so plain. If, in the final winding up of the great drama of human existence, all are not saved, then Jesus cannot wear upon his crown, in eternity, the broad, blazing title

* 1 Cor. xv. 27.

of the SAVIOUR OF THE WORLD! If he fails, then the great plan of redemption lies unfinished before the eye of God and the universe forever! And what a failure! It is not that of a human being, but of a God! The desire of the righteous is not granted! The blood of Christ is shed in vain! Angels cease forever to rejoice at the return of the sinner! Their golden harps remain untuned to the song of redeeming love! Darkness, gloom, despair, sorrow, settle down upon God's universe forever! Can this be? Heaven forbid! No. It cannot be. 'For we have seen, and do testify, that the Father sent the Son to be the Saviour of the world.'

'Before the world was made,
Or sun or planets shone,
Salvation's base was laid
In God's anointed Son,
Who came to spread the truth abroad,
And reconcile a world to God.

Hail, all-triumphant hour
In which my Saviour rose!
The grave has lost its power;
My soul, forget thy woes.
Widely he 'll spread his grace abroad,
And safely guide a world to God.'

LXVIII. SERVANT.

'Behold my Servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall show judgment to the Gentiles.' Matt. xii. 18.

This word is applied to the Saviour in ten instances. It is the same word that is used for slave; but then a servant differs materially from a slave, for the one performs the work assigned to him with the concurrence of his own will, but the other must fulfil his task whether he will or not. His will is absorbed in that of his master, without a right of calling it in question. Of course we are not to view our Saviour in that sense, for though he came to perform the will of the Father, yet there was a perfect harmony between them both, and such a union as the world never has seen in any other instance whatever.

The motto is taken from a passage in Isaiah, quoted by our Lord himself. This whole subject may be embraced under three heads.

I. A servant must not create his message.

II. He must be properly qualified for his work.

III. He must do his duty, whether his message is received or not.

I. A servant must not create his message. Jesus said, 'For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will, that of all which he hath

given me, I should lose nothing, but should raise it up again at the last day.'* When standing before Pilate, in the judgment hall, he said, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.'† The message of this Servant was prepared for him long before he came into the world. And what a message! It was full of love and tenderness to the human family; full of grace and truth. 'God so loved the world, that he gave his only-begotten Son, * * * not to condemn the world, but that the world through him might be saved.'‡ 'Herein is love.' The universe is crowded with proofs of the benevolence of God, but here is a proof that outweighs them all! How much he loved us, we can never know; we have no line with which to fathom, no standard with which to compare; but he *so* loved us that he gave his only-begotten Son, that the world through him might be saved. Such, then, was the message which this Servant brought to man.

II. A servant must be properly qualified for his work. And how eminent were the qualifications of this Servant of God! 'He knew what was in man.' He could weigh every motive, and see every desire within the chambers of the soul. Therefore he could penetrate every heart, reveal every hidden plan, and adapt his instructions to the mass of mind by which he was surrounded. To the ignorant he could impart knowledge; to the wayward, stability; to the mourner, consolation; to the despairing, hope. His nature was sweet; his manners humble; his words

* John vi. 38, 39. † Ib. xviii. 37. ‡ Ib. iii. 16, 17.

wise; his comportment grave; his questions deep; his reproofs severe and charitable; his pity great and merciful. His qualifications are admirably and beautifully expressed in the tender language connected with our motto: 'A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.' Bishop Pearce says, 'This expression means that he shall be so gentle as not to hurt even that which is of itself ready to perish. The Jews used flax, as we now do cotton, for candles, or in lamps. This, a little before it is quite extinguished, gives more smoke than flame, and, therefore, this sense seems a proper one.'* How much tenderness is comprised in these few words as applied to the Servant of God! 'He healeth the broken in heart, and bindeth up their wounds.'†

III. The servant must perform his duty, whether his message is received or not. This is so obvious that a few remarks only will be necessary. And what a variety of incidents in the life of this Servant, illustrative of this point, could we bring, if our limits would permit. We see him going on from day to day in the discharge of his duty. No obstacle retarded him. Plans were formed by his enemies, and difficulties presented, but he heeded them not. At the very commencement of his ministry, 'he went into the synagogue on the Sabbath day, and stood up for to read. * * * The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted.' * * * And we are told, 'All they in the

* Com. on the place. † Psa. cxlvii. 3.

synagogue were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he, passing through the midst of them, went his way.'* At another time, 'the Jews took up stones to stone him.'† Finally, they brought the cross, the cruel nails, and the soldiers, and yet he was faithful to the last, and, even in the agonies of death, he prayed, 'Father, forgive them, for they know not what they do.'

There is a great moral truth connected with our subject which must not be overlooked; for it is a part of the message of this Servant to the world: 'Whosoever will be chief among you, let him be your servant.'‡ What a message for the ambitious to receive! What! is that the way to be great, first to become a servant? Is that the road to true greatness? Then what becomes of the Alexanders, the Hannibals, and the Napoleons? They are then the least among men, for they aspired to universal conquest. 'Blessed are the meek; for they shall inherit the earth.'§ 'He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city.'‖ How slowly the world learns the great essential truths of Christianity! How desirous men are to lower its standard to their own narrow views and sordid feelings. But this cannot be done. The mind must be brought up to the standard; that will never be brought down to the mind. Christianity came to elevate man; and it does this

* Luke iv. 16—30. † John x. 31. ‡ Matt. xx. 27.
§ Matt. v. 5. ‖ Prov. xvi. 32.

by teaching him humility as the first lesson. 'He that is greatest among you shall be your servant.'* 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.'† Men are led away by show. They are always ready to pay homage to wealth, fame, and honor. These are the gods they worship. But he who would resemble this Servant, must renounce them all, and enter the school of Christianity. It was said of him, 'He shall not strive nor cry; neither shall any man hear his voice in the street.' He was to pass unostentatiously through the world, and leave his works to bear their own testimony. So, if we would be like him, we must be content to pass through life in a humble and quiet manner, without ostentation, without show, and without parade.

In closing, we cannot but admire the mercy, love, and goodness of God in sending his Son in 'the form of a Servant.' It is, indeed, a spectacle for the universe to behold and admire. He came in the condition of a poor, despised, rejected man. He came to lay down his life for an alienated world. O, what manner of love was this!

'Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree!'

* Matt. xxiii. 11. † Ib. xviii. 3.

LXIX. SHEPHERD.

'I am the good Shepherd. The good Shepherd giveth his life for the sheep.' John x. 11

Jesus is thus called in five instances in the New Testament. The word is often applied to God, Isa. xl. 11. Psa. lxxx. 1. xxiii. 1. The Psalmist makes a most touching and beautiful allusion to Jehovah under this similitude: 'The Lord is my Shepherd; I shall not want.' Then, looking forward to the termination of life, he says, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me: thy rod and thy staff they comfort me.' In what an interesting light does this place the great Shepherd of the universe! In the very place where men fear the greatest evil; in the dark valley of death, to the Monarch of Israel all was bright and fair, because God was there. And when the last hour comes, may I have the same unshaken confidence in Jehovah.

But we must turn from the Shepherd of the universe to 'the Lord Jesus, that great Shepherd of the sheep.' We cannot begin our labor better than by bringing before the reader the manner in which sheep were kept by the ancients. The flocks were not kept in enclosures, but were led from place to place, from mountain to valley. Hence the Psalmist says, 'He maketh me to lie down in green pastures; he

leadeth me beside the still waters.' The flocks grew familiar with rules of order. Every one received a name, and knew the voice of the shepherd. When he went from one place to another, he called his flock together, and marched before them, with his faithful dog by his side. If one strayed away, then the shepherd left the flock, and searched for him until he was found. If danger approached, the faithful shepherd would even lay down his life for his sheep. With a knowledge of these facts, we see the great force and beauty of the parables of the Lost Sheep, and the Shepherd and his Flock.*

In the parable of which our motto forms a part, the good Shepherd evidently intended to draw a contrast between himself and the unfaithful shepherd. He says, 'But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.' In order to present this still more forcibly, we have thought proper to present the following parallel:—

Unfaithful Shepherd.	*Good Shepherd.*
1. Flees in danger. John x. 12.	1. Giveth his life. John x. 11.
2. Feeds himself. Ezek. xxxiv. 8.	2. Feeds his flock. Isa. xl. 11.
3. Divides the flock. Ib.	3. Gathers them. Ib.
4. Cruel. Ib.	4. Tender. Ib.

It follows, then, that if Christ be the good Shepherd, mankind are his sheep. In this light the Scriptures represent man: 'All we like sheep have gone astray.'† And what an exact resemblance

* See title Door of the Sheep. † Isa. liii. 6.

there is between this animal and man. Like the sheep, he is feeble, defenceless, and liable to a thousand accidents. Like the sheep, he is prone to wander from the fold; and not only so, having once gone astray, he leads others into the same situation. But, then, the very fact that he has 'gone astray,' proves that he has a fold, and belongs to a shepherd. And here we learn at once the great work which the good Shepherd came to accomplish. How many gracious promises rush into the mind. Hear Jehovah, speaking by the mouth of the prophet: 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. * * * I will feed them in a good pasture, and upon the high mountains of Israel. * * * I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick.'† In what an admirable and tender manner does this language present the Lord of the universe. He bends down from his high throne and beholds a world that has gone astray. He sends his Son to bring it back to Him. The good Shepherd appears, commences his work. To illustrate and enforce it, he institutes a parable, remarkable for its beauty and simplicity: 'What man of you, having a hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? And when he hath

* Ezek. xxxiv. 12—16.

found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he calleth together his friends and neighbors, saying unto them, Rejoice with me; for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.'* The good Shepherd here undoubtedly intended to represent himself. What a blessed work! I see him wending his way along the hill-sides; up the craggy cliff; then upon the mountain; then far down in the dreary valley; then in the impervious desert. He delays not. He is out at sultry noon, amid the scorching, burning sands; when the world is slumbering, he is out, amidst the darkness of the night, still on his way. He braves the sweeping tempest and the pitiless storm. He hungers and thirsts; he is faint and weary; yet he delays not. He calleth his sheep by name. Till, at last, 'the good Shepherd giveth his life for the sheep.' What unexampled diligence! What inexpressible tenderness! What unwearied patience!

'Thine eyes in me the sheep behold
Whose feet have wandered from the fold;
That guideless, helpless, strives in vain
To find its safe retreat again:—

Now listens, if, perchance, its ear
The Shepherd's well-known voice may hear;
Now, as the tempests round it blow,
In plaintive accents vents its woe.' MERRICK.

Thus will the good Shepherd pursue his work, till the last wanderer is brought home to the fold.

* Luke xv. 4—7.

When on earth, he gathered some of his flock. He carried the lambs in his bosom. But he said, in view of the great work which lay before him, 'Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.' Now the flock is scattered upon the mountains and in the deserts. Now there are numerous folds, and many shepherds; but then there will be but 'one fold and one Shepherd.' Their wanderings and their weariness will cease. There will be no thief or robber 'to climb up another way,' to terrify, rob, and spoil the flock. No. It will be a fold into which no enemy can enter, and from which no friend will ever depart. He will make us to 'lie down in the green pastures,' and 'lead us beside the still waters.' Our labors will be at an end, and our sorrows cease. The voice of praise and thanksgiving will be heard continually. All will behold the face of the good Shepherd. 'They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.' He 'shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes.'

'There is a fold whence none can stray.
And pastures ever green,
Where sultry sun, or stormy day,
Or night, is never seen.

Far up the everlasting hills,
In God's own light it lies;
His smile its vast dimension fills
With joy that never dies.'

LXX. SHILOH.

'The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.' Gen. xlix. 10.

This word occurs in twenty-four instances, but this is the only place where it is applied to a person. This is a very remarkable passage, and critics have given to it a variety of renderings, but, among them all, we have seen no one that looks more plausible than the view taken by Bishop Newton. He says, 'the word *shebet*, which we translate sceptre, signifies a rod or staff of any kind, and particularly the rod or staff which belonged to each tribe as an ensign of their authority; and thence it is transferred to signify a tribe, as being united under one rod or staff of government, or a ruler of a tribe.' And the same writer says, 'by the term *lawgiver*, we may understand a *judge*.' 'Nor a judge from between his feet, until Shiloh come.' Almost all commentators agree that this refers to the coming of the Messiah. The Vulgar Latin translates it, 'Qui mittendus est: *He who is to be sent.*' The LXX translate, '*the things reserved for him.*' In the Samaritan text, it is *pacificus*, the peace-maker; and to whom can we apply that title so well as to the Messiah, who is called Prince of Peace, and at whose birth was sung the heavenly anthem, 'Glory to God in the highest;

on earth peace, and good will to men?' 'Unto him shall the gathering of the people be.' Some translate, *obedience of the people.* The translation of Onkelos runs thus: 'There shall not be taken away from Judah one having the principality, nor the scribe from the sons of his children, till the Messiah come.'

The circumstances connected with this passage are of a very interesting character. The patriarch Jacob is at last brought to the close of an eventful life. And he called unto his sons, and said, 'Gather yourselves together, that I may tell you that which shall befall you in the last days.' What a moment! The fate of every tribe now stands before the vision of the patriarch. He beholds with a prophet's eye the future condition of the whole Jewish nation,—moral, political, and spiritual. In the midst of all, the Messiah stands before him. And beyond all, and above all, he beholds the vast ingathering of a world!

And, as time rolled on in its rapid flight, the great theme of the coming Shiloh and the gathering of the people unto him, becomes more full, till even the *time*, the *place*, the *ministry*, the *miracles*, the *rejection*, the *death*, and the *resurrection* of Jesus, all successively appear before the prophets; and, beyond all, they see him given as a light to the Gentiles, that he may be salvation unto the ends of the earth. Then they exclaim, 'Sing unto the Lord a new song, and his praise from the end of the earth.' 'Let the wilderness and the cities thereof lift up their voice, * * let the inhabitants of the rock sing, let them shout from the top of the mountains.' And, at last, the silence of prophecy was broken by the songs of angels, pro-

claiming the birth of Shiloh: 'Glory to God in the highest; on earth peace, good will to men.' To the disciples he said, 'All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me.'* 'Therefore, as all these things, foretold by the prophets, were accomplished at the coming of Christ, it must be admitted as indubitable proof that *he*, to whom all the prophets gave testimony, was the *true Messiah* who was to come: the *Serpent-Bruiser* of Moses, the *Shiloh* of Jacob, the *Root* of Jesse, the *Lord* of David, the *Immanuel* of Isaiah, and the *Saviour* of men.'

An objection has been urged against this prophecy, which seems to deserve, at least, a passing notice. It has been said, because the Jews were governed by the Romans, that the sceptre did depart from Judah before Shiloh came. But a writer, who now lies before me, says, 'It was not till the eighth year of Christ that *Judea* became a Roman province, upon the deposition of *Archelaus*, when *Quirinius* or *Cyrenius*, (as *St. Luke* and *Josephus*, writing in Greek, name him,) became president of *Syria*, and *Coponius*, as his deputy, was appointed procurator of *Judea*, then made a district of the *Syrian* presidency. Upon this revolution, the Jewish *civil* polity ceased, and the *Roman*, with its necessary magistracy, was introduced in its stead. Taxes, with the power of life and death, were from that period no longer in the disposal of the *Jews:* and at that period may very properly be fixed the precise fulfilment of *Jacob's*

* Luke xxiv. 44.

prophecy concerning the *sceptre*. The high-priesthood, however, or *spiritual* supreme authority among the Jews, (which may be implied by the *lawgiver*, considering the spiritual designation of their whole economy,) certainly did not cease till after the advent of *Christ;* when *Jerusalem* itself, as was prophesied of it, soon *became heaps, and the mountain of* God's *temple as the high places of the forest.*'* And yet the Jew looks for the promised Messiah. In all his wanderings, he turns to Jerusalem in expectation of his coming. But how vain his hope! For eighteen hundred years there has not been any regal power in Judah, no king, no prince, no governor, no lawgiver, no judicial authority. The poor Jew has been governed and driven by foreign monarchs, even to the most remote corners of the earth. And yet, even to this day, he looks for his Messiah. In all his wanderings, he still hopes for his coming. To this hope he clings with a fondness and tenacity unequalled by any sect or class of men upon the globe. But how vain his expectations. His very rejection proves his own Scriptures, and Jesus to be the Shiloh; for one was as clearly predicted as the other. But it will not be always so. Shiloh has come, 'and unto him shall the gathering of the people be.' He commenced his great work in Judea, and he will go on till all nations shall be brought home to the fold above: for God 'hath purposed in himself, that, in the dispensation of the fulness of times, he will gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him.'

* Horæ Solitariæ; or Essays upon some remarkable Names and Titles of Jesus Christ. Vol. i., p. 133. Phil.

LXXI. SON.

'While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him.' Matt. xvii. 5.

We approach now a very important and interesting title; one which all admit applies to the Saviour, however much they may differ respecting the meaning of the various passages where the word occurs.

The word itself occurs four hundred and thirty-eight times. Jesus is called a Son simply twenty-seven times; Son of the living God, once; Son of God, thirty-eight times; Son of man, sixty-nine times; Son of David, eleven times; Son of Joseph, once; Son of the Father, once; carpenter's Son, once; only-begotten Son, four times; beloved Son, eight times.

This was a favorite term among the Hebrews, and was employed by them to designate a variety of relations. To explain and illustrate the various significations of the word, we present the views of an able critic: 'The son of anything, according to oriental idiom, may be either what is closely connected with it, dependent on it, like it, the correspondence of it, worthy of it, etc.' This view may be illustrated by a variety of examples in the Scriptures: '*The son of eight days*, that is, the child that is eight days old; *the son of one hundred years*, that

is, the person who is one hundred years of age; *the son of a year*, that is, a yearling; *the son of my sorrow*, that is, one who has caused me distress; *the son of my right hand*, that is, one who will assist or be a help to me; *son of old age*, that is, begotten in old age; *son of valor*, that is, bold, brave; *son of Belial*, [lit. son of good-for-nothing,] that is, a worthless man; *son of wickedness*, that is, wicked; *son of a murderer*, that is, a murderous person; *son of my vows*, that is, son that answers to my vows; *son of death*, that is, one who deserves death; *son of perdition*, that is, one who deserves perdition; *son of smiting*, that is, one who deserves stripes; *son of Gehenna*, that is, one who deserves Gehenna; *son of consolation*, that is, one fitted to administer consolation;'* etc.

The term Son of God is throughout the Scriptures applied to human beings to denote some happy relation in which they stand towards God: thus, 'I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'† 'And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born.'‡ Kings are sometimes called, by way of eminence, sons of God:

> 'I have said, Ye are Gods;
> And all of you are sons of the Most High.'
>
> Psa. lxxxii. 6.

* Prof. Stuart's Letters to Rev. Dr. Miller. Letter V. Also Universalist Expositor, vol. i. p. 313; where the reader will find several more illustrations as found in the Syriac and Arabic. Gerard's Institutes of Biblical Criticism, No. 984.

† 2 Cor. vi. 18.

‡ Ex. iv. 22. See title FIRST-BORN FROM THE DEAD.

A few words in relation to the phrase 'Son of Man' seem necessary. 1. Jesus commonly applied this title to himself. 2. It is never given him by the evangelists. 3. He is never thus addressed by any one, whether disciples or strangers. 4. Our Lord denominated himself thus when, at the very time, he prohibited his disciples from acquainting any man that he was the Messiah. He is called 'Son of God' and 'Son of David,' both of which may be supposed to imply an acknowledgment of him as the Messiah. The term Son of man was not in our Lord's time considered as a title of the Messiah, or even a title of particular dignity. It was an humble title, in which nothing was claimed but what was enjoyed in common with all mankind.*

We come now to inquire why Jesus is called a Son. We have seen that the common and ordinary title by which he styled himself was Son of man. A very good writer, speaking of this peculiarity in the life of Jesus, says, 'Most certainly he did this for good reasons. The critics assign, but studiously omit the great, and perhaps the only reason why Christ so often called himself the Son of man, which was, undoubtedly, to prevent the idolatrous notions and practices of his followers in succeeding ages. He, well knowing the great proneness of all nations to deify their heroes, and being sent of God to reform the Jewish nation, and the heathen world, overrun with gross idolatry, set himself to preach up the necessity of a general repentance, a conversion from all kinds of false worship to the worship of the

* See the Four Gospels. By GEORGE CAMPBELL. Dis. v. part iv. sec. 13.

one true and living God in spirit and truth, and a hearty and sincere obedience to his laws; which, indeed, were the true and only means of setting up the spiritual kingdom of the Most High God amongst all mankind.'

We suppose the reason why Jesus is called a Son, is on account of the nearness existing between him and the Father. A oneness and a harmony were there which no language can describe, and which no earthly relation will illustrate. The Son frequently presented this great truth: 'I and my Father are one.'* 'I do nothing of myself,' said the Son, 'but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.'† This is beautifully veiled under the figure of the Vine: 'I am the true Vine. My Father is the Husbandman.' As the vine is dependent on the soil, so did the Son consider himself dependent on his Father. What a perfect conformity was exhibited by the Son to the will of the Father! It was seen in every prayer. It was acknowledged in every miracle. Behold him in the garden of Gethsemane! 'Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done. And there appeared an angel unto him from heaven, strengthening him.'‡ In what an interesting light does the Son appear in this agonizing scene! What a petition! Oh that in affliction I might breathe this prayer to the Father! Then how calm and placid would the soul remain even during the most trying scenes on earth. Oh

* John x. 30. † Ib. viii. 28, 29. ‡ Luke xxii. 42—44.

that we could see the spirit of the Son of God in our midst. But, alas! the world has never reached that high standard! Go, follow him as he sends the multitude away, and retires into the desert for prayer. There, when the cold midnight dews were descending and the world was hushed in sleep, the Son was holding communion with the Father. See him at the baptism, as he 'went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.' And when the Greeks desired to see Jesus, the Son said, 'Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.'* But it is impossible to enumerate the instances where the Father glorifies the Son. We see in every act, in every word, and in the whole life of the Son, a beautiful conformity to the will of the Father. We behold a mingling and blending of characters that command our admiration and call forth our love.†

There is a great moral truth connected with this subject. If we become like the Son of God, then we are distinguished by the Father as his sons. St. John has brought out this truth in a striking manner: 'Beloved, now are we the sons of God, and it doth

* John xii. 20—30.

† Those who would wish to see some able remarks on the title 'Son of God' in connexion with the Unitarian controversy, would do well to consult the Christian Reformer for July, 1836, pp. 621, 860; an English periodical of great merit.

not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.'* 'For as many as are led by the Spirit of God, they are the sons of God.'† 'But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'‡ Through faith in his name, I am as truly *a* son of God, and united to him as my Father, as the Lord Jesus is *the* Son of God. And are we sons of God? Do we manifest the disposition of obedient children towards our Father in heaven? Do we love our enemies, bless those that curse us, and pray for those who despitefully use us? If not, then we are not sons of God in a high, moral sense.

What was the great errand of the Son into our world? We find this question answered long before his birth, by the Father himself: 'I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.'§ When he comes, he says expressly, 'The Father loveth the Son, and hath given all things into his hand.'‖ 'And this is the Father's will, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.'¶ From these passages, we learn something of the greatness of the work to be accomplished by the Son of God. And that such a work will be finished, is evident; for the Son said, just as he was going home to the Father, 'All power is given unto me in heaven and

* 1 John iii. 2. † Rom. viii. 14. ‡ John i. 12.
§ Psa. ii. 7, 8. ‖ John iii. 35. ¶ Ib. vi. 39.

in earth.'* That he has sufficient wisdom, is evident. His whole ministry proved him to be equal to any emergency. He could weigh all the motives by which the heart was influenced; for 'he knew what was in man.' So certain did the Apostle consider the mission of the Son, that, in speaking of the subjection of all things, he excepts but one being in the whole universe, and that is God himself! We give his own words, and with them we close; for where can we end better than in the very midst of the theme of the subjection of all things to the Son of God? 'For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.'†

* Matt. xxviii. 18. † 1 Cor. xv. 27, 28.

LXXII. STAR.

'I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the Bright and Morning Star.' Rev. xxii. 16.

What a beautiful title! How many glorious appellations are applied to the Redeemer of the world! We have contemplated him as a Rock, throwing out its shade in a weary land; as a Covert from the tempest; as Bread to nourish; and as a Shepherd to lead us to God. Now we are to behold him under the emblem of a Star; not a feeble, twinkling star, borrowing its light, but one of underived, unborrowed lustre; one shining by its own splendor, exceeding all others in glory: 'a Star out of Jacob,' a 'Day Star,' a Bright and Morning Star!

What is more beautiful than the morning star? Behold its twinkling light, shining from afar, ushering in the dawn. How pleasant to the lost and weary traveller! Lost amid the darkness of night, he hails the approaching day, as it throws its mellow light from the eastern sky. How joyful to the mariner! Tossed upon the trackless deep, amid the storms and tempests, his slender barque thrown among the rocks and quicksands; despairing, he beholds the auspicious star breaking through the surrounding gloom, denoting a calm and quiet day. How consoling to the watcher; to her who has

stood by the bedside of the sick and the dying, bathing the aching head, and wiping the cold, damp sweat from the brow. The world has been hushed in sleep, while she has been smoothing the pathway down to the tomb. How lonely, how dreary have been the hours! But see, the morning star arises! The day is dawning. What a bright emblem of that quiet and beautiful day that shall at last dawn upon the world, when all tears shall be dried up, and when 'the inhabitant shall not say, I am sick.'

But behold Jesus, the Bright and Morning Star. 'Darkness had covered the earth, and gross darkness the people.' Man was wandering and groping his way in search of truth. The afflicted knew not where to look for consolation. Death was clothed with a thousand terrors. Doubt and conjecture filled all hearts. A long and dreary night had swayed the world. Long and doubtful was the conflict between moral life and moral death. But see! the Bright and Morning Star appears!

'And darkness and doubt are now flying away;
No longer I roam in conjecture forlorn:—
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn!
See Truth, Love, and Mercy in triumph descending,
And Nature all glowing in Eden's first bloom;
On the cold cheek of Death smiles and roses are blending,
And Beauty Immortal awakes from the tomb!'

When this Star appeared, then was revealed that great truth, that affliction and all moral impurity will cease forever. Philosophy could never have solved the great question. She can penetrate into the secrets of the natural world, and bring out the

glorious mysteries of God there. But man, in his affliction, asks for light respecting that world which lies far beyond all earthly scenes. God, in mercy, lit up in the heavens the Bright and Morning Star. It arises not in wrath and terror, nor amidst thunders and lightnings. It smiles upon the world; moral truth and beauty irradiate the human soul. Darkness flees apace; light increases: lo! the Sun of Righteousness arises with healing in his wings! A thousand splendors fill the horizon. To him, then, let us turn, drink in his light and rejoice in his beams!

'Benighted on the trackless main,
While stormy terrors clothe the sky,
The trembling voyager strives in vain,
And nought but dark despair is nigh,—
When, lo! a gleam of peerless light,
With radiant splendor, shines afar,
And, through the clouds of darkest night,
Appears the bright and morning Star!

With joy he greets the cheering ray,
That beams on ocean's weary breast;
Precursor of a smiling day,
It lulls his fears to peaceful rest.
No more in peril doth he roam,
For night and danger now are far:
With steady helm he enters home,
His guide the bright and morning Star!

Thus, when affliction's billows roll,
And waves of sorrow and of sin
Beset the fearful, weeping soul,
And all is dark and drear within,—
'T is Jesus, whispering strains of peace,
Drives every doubt and fear afar
He bids the raging tempests cease,
And smiles the bright and morning Star!'

LXXIII. SUN.

'But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.' Mal. iv. 2.

How pleasing to pass from contemplating the bright and morning Star, with its twinkling light, to the Sun, that warms by his touch and kindles all nature into life.

Among the lovely scenes that creation presents to the eye, there is no one more grateful and pleasant than the opening day. How many beauties has God thrown over creation to please the senses. What a splendor in a morning sun! What a rich glow in an evening sky! What a profusion of flowers and blossoms! What a soft verdure in the fields! What joy and melody!

'Nor content
With every food of life to nourish man,
Thou mad'st all nature beauty to his eye,
And music to his ear.'

We have seen Jesus veiled beneath earthly emblems, and now we are to contemplate him as a Sun! How sublime! What is more beautiful than the sun? He illumines the mountain-top; he gilds the lofty tower; he throws a smile upon our world, and beautifies and gladdens every object. The bud and flower and fruit all kindle into life at his touch. He is the soul of surrounding worlds; 'the heart of the

planets!' Whether we contemplate him in the immensity of his distance, the greatness of his dimensions, or the ampleness of his circuit, we are struck with surprise and admiration. No wonder that uncultivated mind has, in its reachings after the great Sun of the universe, stopped at the threshold of creation, and adored the lord of day, instead of Him who sitteth above these heavens amidst unsullied light and everlasting purity. And what is the sun when compared with creation? A mere atom, which, if struck out of being, and the whole system of which it is the centre and support, would no more be missed by Him whose eye sweeps the outer boundary of creation, than a leaf in the forest or a grain of sand upon the sea-shore!

But what is the sun, what are all earthly objects, when compared with the Sun of Righteousness? The light of one may grow dim, but the other will shine forever.

'Go, worship at Immanuel's feet;
See in his face what wonders meet;
Earth is too barren to express
His worth, his glory, or his grace.

The whole creation can afford
But some faint shadows of my Lord;
Nature, to make his beauties known,
Must mingle colors not her own.

O let me climb those higher skies,
Where storms and darkness never rise;
There Christ displays his powers abroad,
And shines, and reigns the Son of God.

Not earth, nor seas, nor sun, nor stars,
Nor heaven, his full resemblance bears;
His beauties we can never trace,
Till we behold him face to face.'

The comparison is at once striking and admirable. As the light of day is inexhaustible, so is the moral light of the Sun of Righteousness. As one was designed for all, so is the other. As there is no winter so cold that the sun cannot warm the earth into life, and cause the flowers and blossoms to spring forth, so there is no heart so cold that the Sun of Righteousness cannot quicken its energies, and cause the fruits of holiness to appear. And if his blessed influences were now felt, another Eden would 'bless our eyes.' Instead of the thorn and brier would spring up the fir-tree and the myrtle; the desert would blossom, and the solitary place be made glad.

Arise, then, thou Sun of Righteousness! Arise, enlighten, and warm every heart. Let thy gentle and mild rays shine upon every soul. Enlarge every narrow disposition; fill all with a diffusive benevolence. Shine on, till every nation shall feel thy quickening influences, till light, and life, and joy fill God's universe forever.

'What heavenly light is that which shines
In soft refulgence from the east,
And, pouring splendor through all climes,
Makes every child of sorrow blest?

It is the Sun of Righteousness,
The brightness of the great I AM!
In him Jehovah manifests
His mercy, love, and grace to man.

Immortal Source of light and life,
In brighter flames of brilliance move,
Till all are turned from sin and strife,
To sing the deathless song of love.'

LXXIV. TEACHER.

'The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him.' John iii. 2.

This word occurs in twenty-one instances, but this is the only place where it is applied to the Saviour of the world; and there may have been more of flattery than sincerity on the part of Nicodemus, who made the acknowledgment. But, in either case, a great truth was expressed.

The subject may be fairly presented under three heads.

I. A teacher must possess a perfect knowledge of his subject.

II. A proper method of communication.

III. He must practise the duties he recommends to others.

Now in all these ways, we shall find the great Teacher excelled. His knowledge was perfect; his method simple, yet dignified and forcible; and he recommended no duty to others which he did not exhibit in his own life.

I. A teacher must possess a perfect knowledge of his subject. Here we notice two points only.

1. His knowledge of the character of God. When the great Teacher appeared, the whole earth was covered with impiety, idolatry, and superstition.

There was only one temple on the whole earth erected to the true God. That was in Judea. And even the worshippers there had deformed religion by their groundless traditions. What a scene of degradation and corruption! 'All had sinned, and come short of the glory of God.' There had been many great and good men; they had written excellent maxims, and inculcated pure precepts. But all their efforts had failed to reach the human heart. The Teacher from heaven surveyed the scene; undismayed, he commenced his great work. He began by revealing God as a Father, and as a being requiring spiritual worship. And when God was thus brought before the mind, every idolatrous temple on earth shook to its very centre. It was like the sun appearing in the midst of storms and tempests, gilding and beautifying every object. A flood of light and joy poured upon the world. Man claimed kindred with the skies. His soul leaped for joy. He looked to heaven, and, for the first time, he felt that he could say to the Creator of worlds, My Father! What a kindling, mighty thought. A richer truth, God could not have conferred on man. And here we leave the reader to admire, adore, and worship, for it would be in vain to attempt to follow out a theme so vast and boundless.

2. His knowledge of the human heart. 'He knew what was in man.' He could weigh every motive. He could penetrate into the secret chambers of the soul, and reveal every hidden thought. In short, he was the only Teacher that has ever appeared in our world that could reveal man to himself. For the first time, man saw his own heart; he saw his

departure from truth and moral rectitude; and he went and fell down at the feet of the Teacher, and said, 'Depart from me; for I am a sinful man.' And the Teacher, in accents of mildness and mercy, said, 'Son, be of good cheer: thy sins be forgiven thee.'

How deep, how penetrating the knowledge of the great Teacher! And where was this great wisdom obtained? Not from the schools; not by the slow and uncertain process of human teaching; but from heaven; for he came from 'the bosom of the Father.'

II. A teacher must have a proper method of communication. Under this head, we take a single view:—the originality of this Teacher. Here we shall find that he went directly contrary to the wisdom of this world. He was the first Teacher and the last that has ever sought the influence of the poor. All others have sought the aid of the wealthy and the powerful. Had human policy and pride been consulted on the means of the erection of his kingdom, they would have demanded that splendor should be seen following in its train, and wealth pouring out its treasures at his feet. Human wisdom would have said, 'Let poetry sing its praises; let eloquence pour forth its most effective oratory in her behalf; let every spring of human power be touched and put in motion, and the gospel may gradually gain a footing in the world.' How different were the means employed by this Teacher. Look at his sermon on the mount. There he pronounces blessings on the 'meek,' the 'merciful,' the 'poor in spirit,' and even on the persecuted! His usual method was by parables; and how surpassingly beautiful was every one

that dropped from his lips! 'Two of the number shine among the rest with unrivalled splendor; and we may safely challenge the genius of antiquity to produce, from all his stores of eloquence and beauty, such specimens of pathetic, unlabored description, as the parables of the Prodigal Son and the Good Samaritan.' Even an infidel could bear his testimony to the character of Jesus as a Teacher: 'What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind in his replies! How great the command over his passions! Where is the man, where the philosopher, that could so live and so die without weakness and without ostentation?' * * *

III. A teacher must practise the duties he recommends to others. There was not a single precept which the great Teacher enjoined which he did not exhibit in his own conduct. He enjoined meekness, humility, self-denial, temperance, gratitude, prudence, alms-giving, forgiveness, blessings, and prayers and acts of goodness, for execrations, hatred, and injuries. All these virtues shone forth in the life of this Teacher. He was not only pure and spotless on some occasions, but he passed through life without a single stain upon his character. None before the time of Jesus had seen a perfect man, but he exhibited a specimen of perfect humanity. Having these views, we feel that we can close the present number with great propriety in the very words of our motto: 'We know that thou art a Teacher come from God: for no man can do these miracles that thou doest, except God be with him.'

LXXV. TRUTH.

'Jesus saith unto Thomas, I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by me.' John xiv. 6.

What a commanding title! A thousand associations rush into the mind at the very mention of the word Truth. And how long has the world been in search of truth; how very few have found it. What penances and probations. The most remote regions have been traversed in search of the hidden treasure. The entrails of animals, the flight of birds, and the stars of heaven, have all been questioned. In the midst of this darkness and conjecture, the Truth appeared. 'It was in the most impressive form: he stood, a man among his fellow-men, telling what he had learned of God. It was in the most simple form: he used the language of common life; and, instead of the warning which banished the uninitiated, his inviting proclamation was, "He that hath ears to hear, let him hear." It was in the most affecting and influential form: the precept, the maxim, and the parable, fixing itself in the memory, and opening all the springs of emotion in the heart. It was in the most useful and exciting form: demanding no prostration of the intellect, nor fixing any impassable boundaries for its exertions, but appealing to reason, and stimulating reason to new efforts, to free and full exercise, to rapid and illimitable progress. The

world was in darkness, and here was the Light it needed.'*

'The law came by Moses, but grace and truth by Jesus Christ.'† Standing before Pilate, Jesus says, 'To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.'‡

We like much the remark of an old writer on this subject. Speaking of the motto, he says Jesus meant, 'I am the Truth and substance of all the types and shadows of the law.' This view does not go far enough. We believe Jesus to be the great standard of all moral truth; the great test by which all moral questions are to be tried. In him centres all spiritual truth. He is the great spiritual Light of the moral world: the only infallible Teacher that has ever been upon our earth; the only one who had a perfect knowledge of God and of the human soul. Every word he uttered was truth. Every action was pure; every principle of conduct was from the fountain of truth itself. In fine, he was a being of unsullied purity. It was strictly true of him to the latest moment of his continuance on earth; with perfect sincerity it might have been shouted with triumph as he ascended to the throne of Heaven, 'He was in all points tempted as we are, yet without sin.' With what propriety, then, might Jesus say to the world, 'I am *the* TRUTH!'

Before Jesus came, all was darkness and confusion. Cicero says it was almost impossible to enumerate

* Sermons on the Mission, Character, and Doctrine of Jesus of Nazareth. By W. J. Fox. Vol. i. p. 4. London.

† John i. 17. ‡ Ib. xviii. 37.

the different sentiments of the ancient philosophers. The Stoics affirmed that virtue was the sole good, and its own reward. The Peripatetics rejected that notion in the case of virtue in distress, and made the good things of this life a necessary ingredient of happiness. The Epicureans set up pleasure, or, at least, indolence and freedom from pain, as the final good which men ought to propose to themselves. When we take into consideration these various and discordant views, we see how much the world needed a Teacher who could say at once, 'I am *the* TRUTH.' And such an one was Jesus of Nazareth. When he appeared, truth dropped upon the world in all its purity.

But it was not merely respecting the great points of morality that the world was ignorant, but men knew nothing of another state of being. They were groping their way in darkness and conjecture. Some believed in transmigration; others denied that man would survive the death of the body. On this point, let us hear Socrates, whose words seem to embody the views and feelings of the ancient world. Shortly before his death, he said, 'I hope I am now going to good men, though this I would not take upon me peremptorily to assert; but, that I shall go to the gods, lords that are absolutely good, this, if I can affirm anything of this kind, I would certainly affirm. And for this reason I do not take it ill that I am to die, as otherwise I should do; but I am in good hope that there is something remaining for those who are dead, and that it will then be much better for good than for bad men.'* How much darkness and con-

* Plato, Phædon. op. tom. i. p. 143. ed. Bipont.

jecture is expressed in these few words! How clearly do they prove the necessity of more light from heaven respecting the unseen world. In the midst of this darkness the TRUTH appeared. Jesus went down into the lone chambers of the grave; on the third day he burst its barriers, and appeared before the world, a living demonstration of the doctrine of life and immortality. With what propriety, then, might he style himself 'the Way, the Truth, and the Life.' But we cannot pursue this great subject.

The TRUTH, then, has dawned upon the world, yea, has arisen in its glory, and not only irradiated this dark world, but it has thrown a radiance into the world beyond. And now we know man will live forever. And how lovely is truth! It is the most beautiful object in the universe. It is powerful. It was never conquered, nor ever can be. It has the strength of the Almighty. 'Truth is the glory of time, and the daughter of eternity; she is the life of religion; the crown of wisdom; her essence is in God, and her dwelling with his servants.' 'She is the ministering spirit who sheds on man that bright and indestructible principle of life, which is given, by its mighty Author, to illuminate and inspire the immortal soul, and which, like himself, "is the same yesterday, to-day, and forever."' Well, then, might Jesus say, 'I am *the* TRUTH.' The world never saw truth before in all its purity and loveliness. She was upon the earth, for she has never wholly deserted man, though man has often deserted her. But her dwelling-place is with the pure and upright: 'Blessed are the pure in heart; for they shall see God.' Her residence is not in temples or in caverns,

but within the soul. There she rears her throne; there she makes her conquests; there she will live when the splendor of all earthly temples shall have grown dim, and when thrones and dominions shall have passed away. There is her kingdom. And the Truth is now going forth to conquer and to conquer. The victory is sure, for Jesus has said, 'Ye shall know the Truth, and the Truth shall make you free;' 'I am the Way, the Truth, and the Life.'

'Thou art the Way—and he who sighs
Amid this starless waste of woe
To find a pathway to the skies,
A light from heaven's eternal glow—
By thee must come, thou Gate of love,
Through which the saints undoubting trod;
Till faith discovers, like the dove,
An ark, a resting-place in God

Thou art the Truth—whose steady day
Shines on through earthly blight and bloom;
The pure, the everlasting ray,
The lamp that shines e'en in the tomb;
The light that out of darkness springs,
And guideth those that blindly go;
The word whose precious radiance flings
Its lustre upon all below.

Thou art the Life—the blessed Well,
With living waters gushing o'er,
Which those that drink shall ever dwell
Where sin and thirst are known no more.
Thou art the mystic pillar given
Our lamp by night, our light by day;
Thou art the sacred Bread from heaven;
Thou art the Life—the Truth—the Way.'

LXXVI. VINE.

'I am the true Vine. My Father is the Husbandman.' John xv. 1.

How many beautiful emblems does the Saviour employ to represent himself and the glory and beauty of his doctrine. He takes down the sun and presents it as an illustration. He feeds thousands, and then says, 'The Bread of God is he which cometh down from heaven, and giveth life to the world.'* He stands at the gushing fountain, and then says, 'Whosoever drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'† And the lily of the field, as plucked by his hand, has the freshness of the morning and the dew upon it. Indeed, the homeliest fact as unfolded by him is found to contain the most treasured truths. He drew his illustrations from every source. He threw his eye upon the animal, the vegetable, and the mineral kingdoms, and all awakened at his touch, and yielded their treasures. Now we are to contemplate him under the emblem of a Vine, one of the most interesting objects in the whole vegetable world. Who has not admired the vine with its extended branches, its tendrils

* John vi. 33. † Ib. iv. 13, 14.

sporting in the breeze, and its rich, living clusters of fruit? In the wildness and luxuriancy of nature, it is seen stretching its way over the hills and valleys, and covering the rocks with its verdure. When assisted by the skilful hand of the culturist, it will climb its way over the humblest dwelling, or cover with its luxuriant growth the arbors of the rich.

Critics are divided respecting the origin of this emblem. Some have supposed that the Saviour and his disciples were in the temple. There was a vine reared by art, composed of gold and precious jewels. It is thus described by Calmet: 'In the temple, at Jerusalem, above and around the gate, seventy cubits high, which led from the porch to the holy place, a richly covered vine was extended as a border and decoration. The branches, tendrils, and leaves, were made of the finest gold; the stalks of the bunches were of the length of the human form, and the bunches hanging upon them were of costly jewels. Herod first placed it there; rich and patriotic Jews, from time to time, added to its embellishment, one contributing a new grape, another a leaf, a third, even a bunch of the same precious materials. If to compute its value at more than $12,000,000 be an exaggeration, it is, nevertheless, indisputable, that this vine must have had an uncommon importance and a sacred meaning in the eyes of the Jews. With what majestic splendor must it likewise have appeared in the evening, when it was illuminated by tapers!' After the above luminous description, the commentator proceeds to draw his inferences: 'If, then, Jesus, in the evening, after having celebrated the passover, again betook himself to the temple with

his disciples, what is more natural than, as they wandered in it to and fro, that, above everything, this vine, blazing with gold and jewels, should have attracted their attention? That, riveted by the gorgeous magnificence of the sight, they were absorbed in wonder and contemplation respecting the real import of this work of art? Let us now conceive that Jesus at *this* moment, referring to *this* vine, said to his disciples, "I am *the true* Vine"—how correct and striking must his words have *then* appeared!—how clearly and determinately must *then* the import of them have been seen!' This vine was gorgeous and magnificent, but yielded no living fruit. That would soon perish amidst the crumbling ruins of the temple. But Jesus was 'the true Vine.' That had only the art and devices of man to sustain it; but 'the true Vine' had God for its support, and, therefore, could not be destroyed.

The subject presents itself under three different views.

I. The Vine.

II. The Husbandman.

III. The Branches.

I. The Vine. Undoubtedly we are to understand by the Vine, the doctrine which Jesus brought from heaven. Here then, at once, living clusters of the richest fruit present themselves, and we enter, as it were, a choice vineyard, in which we know not, from the plentifulness around us, where to pluck the first fruit. Love, joy, peace, gentleness, goodness, meekness, hope, life, and immortality all grow upon 'the true Vine.' 'Let not your heart be troubled,' said

the meek and lowly Son of God; 'ye believe in God, believe also in me.' 'I will not leave you comfortless; I will come to you.' 'Peace I leave with you; my peace I give unto you.' * * 'As the Father hath loved me, so have I loved you; continue ye in my love.' 'These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.' We have transcribed these few sayings as a slight specimen of the rich fruit that grows upon 'the true Vine.'

We may add, that it is perennial, and yields abundantly. We may find fruit at all seasons. Like 'the tree of life,' it 'yields every month, and the leaves are for the healing of the nations.' In the midst of the leafless trees, the decaying plants, and the fading rose, this Vine may be seen, in all its permanency and beauty, as fresh and as fragrant as when first planted by the great Husbandman. This Vine was never known to fail. Age after age, the afflicted and the weary have plucked from its branches, and been refreshed. Indeed, it is one of the chief glories of 'the true Vine,' that the more frequently we pluck its fruit, the more abundantly does it yield. Like some of nature's plants, it enjoys perpetual verdure, and will grow in all climes. Let us, then, sit beneath its spreading branches, and pluck the living fruit, till we all meet in the great vineyard above, in the presence of the Husbandman, to enjoy its beauty and fragrance forever.

II. The Husbandman. But the Divine Instructor goes farther. He directs the attention of his disciples to the Husbandman, and to the branches. We shall,

therefore, proceed to consider the manner in which this Vine is supported, and the object for which it was planted. To the Father, Jesus ever turned for support. As the vine is dependent on the soil, so did the Saviour ever consider himself dependent on God. Separated from his Father, the Husbandman, he would wither and die. 'I do nothing of myself,' said Christ; 'but as my Father hath taught me, I speak these things.' 'I and my Father are one.' 'If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.' To support this Vine, all power was given: 'Jesus came and spake unto the disciples, saying, All power is given unto me in heaven and in earth.'

This Vine appeared at first as a feeble plant, scarcely able to throw out its tendrils; but it soon struck its roots deep in the earth, and put forth its branches. It has now attained a growth that no earthly power can destroy, and it will eventually spread 'from sea to sea, and from the river to the ends of the earth.'

But for what object did the Husbandman plant this Vine? It was for the world. It was in accordance with an ancient promise to the patriarchs, that all nations should be blessed. Mankind needed consolation. No system had ever been presented that man could cling to for support. There were vines of human planting, but they 'brought forth sour grapes, and the children's teeth were set on edge.' Bitterness, sorrow and death grew on them. They were offensive, noxious, and poisonous.

'Their grapes are grapes of gall;
Their clusters are bitter.
Their wine is the poison of dragons,
And the cruel venom of aspics.'

They were of a perishable nature; originating with man, they were destined to share his fate. They were carefully hedged round, high towers were placed on the walls, and watchmen stationed there, but all to no end. They resemble not 'the true Vine,' planted by the great Husbandman, that will live through all time, and flourish through eternity. There we trust to see it in all its pristine beauty, and to pluck living fruit from its branches forever.

III. The Branches. But Jesus not only speaks of himself as the true Vine, and of the Husbandman, but he also speaks of the branches. It is evident, from the whole conversation of our Lord, that they were his immediate disciples. Calmet has this view of the subject. 'Jesus does not merely represent himself under the metaphor of a Vine, in the more confined sense of a teacher, but in the more exalted and comprehensive one of the Messiah, sent from heaven to found a new kingdom on earth. He considers his apostles as the branches in him, not merely as disciples and friends, but as deputies and assistants, chosen and called by him to found and extend his kingdom.'

The Divine Instructor here points out three things:

1. The disciples must abide in him.

2. If they did not, they would be cast forth as useless branches.

3. If they remained in the Vine, they would be purged, that they might bring forth more fruit.

1. The disciples must abide in Jesus. This is enforced in a very beautiful manner. 'Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.' Clarke says, 'For as the branch, however good in itself, cannot bear fruit from itself through its own juice, which it has already derived from the tree, and can be no longer supported than it continues in union with the parent stock; neither can ye, unless ye abide in me. As the branch partakes of the nature of the tree, is nourished by its juice, and lives by its life; so ye must be made partakers of my divine nature, be wise in my wisdom, powerful in my might, and pure through my holiness.'

2. If the disciples did not abide in Jesus, they would be cast forth as useless branches. They would wither, and men would gather them, and cast them into the fire to be burned. By this we are to understand, that, if they forsook their Master and his cause, they would share the fate of his enemies. Clarke, in his Commentary, gives full scope to his imagination respecting the burning. It signifies, in his view, 'to be eternally tormented with the devil and his angels, and with all those who have lived and died in their iniquity.' What a contrast, when compared with the blessed and interesting conversation of Jesus with his disciples! The Saviour does not intimate any other destruction than that which would take place in the present world. They would be cast out of the kingdom, as had been before said of the unbelieving Jews: 'The Son of man shall send forth his angels, and they shall gather out of his

kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.' But all such language had reference to scenes and events that were to take place in that nation, and during that generation, as might be abundantly proved, were it not a departure from our main subject.

3. If the disciples remained in the Vine, they would be purged, that they might bring forth more fruit. Clarke criticises this passage of our Lord in the following manner: 'The branch which bears not fruit, the husbandman taketh IT AWAY; but the branch that beareth fruit *he taketh away* FROM IT, that is, he prunes away excrescences, and removes everything that might hinder its increasing fruitfulness. The word *intens*, I *take away*, signifies ordinarily to *cleanse*, *purge*, *purify*; but is certainly to be taken in the sense of *pruning* or *cutting off*.' Our Lord undoubtedly intended to carry out his illustration by a reference to the manner of cultivating the vine. It is thus described by Bochart: 'A triple produce from the same vine is gathered every year. In March, after the vine has produced the first clusters, they cut away from the fruit that wood which is barren. In April, a new shoot, bearing fruit, springs from the branch that was left in March, which is also lopped; this shoots forth in May, loaded with the latter grapes. Those clusters which blossomed in March, come to maturity and are fit to be gathered in August; those which blossomed in

April are gathered in September; and those which blossomed in May must be gathered in October.'

How beautiful, how interesting, are the parables of our Lord! How simple, yet how majestic! How pure and excellent. How wonderfully adapted to the human understanding! They contain a rich fund of instruction for all ages. Like the vine, to which Jesus compared himself, they afford living fruit to all who will go to them. Well might those who heard the great Teacher, exclaim, 'Surely man never spake like this man.'

As the branch ever turns to the vine for support, so let us turn to Jesus. Let us give him our hearts and purest affections. In this way, we may show to others that we still abide as fruitful branches in 'the true Vine.' Amen and amen.

LXXVII. WAY.

'Jesus saith unto Thomas, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by me.' John xiv. 6.

In order to see the propriety and beauty of this title, it will be necessary to bring before the mind the occasion which called it forth. It occurred during the thrilling incidents connected with the Last Supper. Jesus had withdrawn from the world, and had sought repose among the quiet circle of his disciples. With a prophetic eye, he saw the approaching sufferings of his little flock. Even then, the skies were gathering blackness, and the storm was ready to burst upon their devoted heads. In their midst, sat he who was the Way, the Truth, and the Life. What an interesting moment! Soon he was to be betrayed, even by one of that number who sat with him. Already had the plan been laid. The enemies of the cross stood ready to spring upon him like the hungry wolf upon the tender lamb! How could so much perfidy and cruelty dwell in the heart of one whom Jesus had chosen for a companion and a friend! What is baser, what is more cruel, in our sinful and dark world, than treachery? From an enemy we may fly, but who can elude a treacherous friend? In what an eloquent manner does the Psalmist present this before the mind in speaking of Ahithophel: 'For it was not an enemy that reproached me; then

I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: but it was thou, a man mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company.'* The poet has presented this in a fine light:

'It is as though the dead could feel
The icy worm around them steal,
Without the power to drive away
The cold consumers of their clay.'

But we must not dwell here. There sat the blessed Saviour, in the midst of the twelve, with the cross in full view. Already were his enemies abroad in search of him. But though he was thus to suffer, he forgot himself in his great anxiety for his disciples. He knew their timidity; he knew their weakness; and, although they could profess an ardent attachment for him, yet he knew that, in a few hours, they would all forsake him, and leave him 'to tread the wine-press alone.' What a moment of intense interest to them, and to the world! And how comforting must have been the words of the Master as he said, 'Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know

* Psa. lv. 12—14.

the way? Jesus saith unto him, I am the Way, and the Truth, and the Life: no man cometh unto the Father, but by me.'

The passage needs no labored exposition, for we have in two other numbers considered the other two titles embraced, which the reader will find in their appropriate places; for our work, for the sake of easy reference, was thrown into an alphabetical arrangement. Hence, we shall sum up the whole meaning, for we might give a very wide range to our remarks, but such was not the design of this work. One great object has been to present a concise view of the various Names and Titles of the Lord Jesus; and then to leave others to make such a use of them as they may prefer. Jesus himself has explained his own words: 'No man cometh unto the Father, but by me.' By this we learn that he is the true Way to God, and the only Way. It is in and through him that we must go to the Father. 'No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, he hath declared him.' We feel that here is a great truth, but we have not room to present it in that form which its importance demands. How immense are the truths connected with the mission of Jesus! What a vast and unexplored field often lies open before the mind's eye! How inadequate all language, and all illustrations! We want the language of heaven, and the harps of angels, and then we think we could bring out the glories and beauties of the gospel. But even then we should fail, for how can the mind ever fully enter into the glories of divine truth? God is truth, and he is the only being that fully comprehends it in its *heights* and depths.

Jesus may be considered as 'the Way of truth;' 'the Way of salvation;' 'the Way of righteousness;' 'the Way of peace;' 'the Way of holiness;' 'the Way of life;' 'the new and living Way.' He is the Way by his doctrine, John vi. 68; by his example, 1 Pet. ii. 21; by his sacrifice, Heb. ix. 8, 9; by his Spirit, John xvi. 13. The reader can see at once, that to attempt to enlarge on these points would swell our work to an immense volume. We shall be obliged, therefore, to confine our remarks to a few plain views of the whole subject.

We will consider him as the Way for us to walk in; the Way for the afflicted; and the Way to heaven.

He has opened a new and living way, by his example. Unlike other teachers, he not only taught pure precepts, but he presented an exhibition of them in his own life. And he is the only Teacher that has been in our world, that has carried out his own maxims. Hence, he is the only sure Way in which we can walk.

Jesus is a Way for the afflicted. He 'trod the wine-press alone.' He has borne our griefs and carried our sorrows. And now the afflicted, the despised, the poor, and the destitute, may look to him, and find comfort. He gave out an invitation broad enough to cover every case of affliction on earth: 'Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls.'* What a gracious invitation; and yet how

* Matt. xi. 28, 29.

slow we are to receive it. We seek for consolation and rest everywhere but in Jesus, who is able to comfort the afflicted; 'For in that he himself hath suffered, being tempted, he is able to succor them that are tempted.'

Jesus is the Way to heaven. He has been down into the dreary chambers of death; he has lit up 'the valley of the shadow of death;' yea, more—he has irradiated with unearthly splendor and loveliness the world beyond. Now we can look beyond the cold Jordan of death. We see its dark billows calmed by him who said, when on earth, to the waves, 'Peace, be still!' We look through the vista of time: all intermediate ages are vanished. Death is disarmed. The world is flooded with light and life; the song of myriads is heard chanting the triumphant anthem, 'O death! where is thy sting? O grave! where is thy victory?'

'Thou art the Way—to thee alone
From sin and death we flee;
And he who would the Father seek,
Must seek him, Lord, by thee.

Thou art the Truth—thy word alone
True wisdom can impart;
Thou only canst inform the mind,
And purify the heart.

Thou art the Life—the rending tomb
Proclaims thy conquering arm;
And those who put their trust in thee
Nor death nor hell shall harm.

Thou art the Way, the Truth, the Life;
Grant us that way to know,
That truth to keep, that life to taste,
Whose joys eternal flow.'

LXXVIII. WITNESS.

'And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true Witness, the beginning of the creation of God.' Rev. iii. 14.

Jesus is spoken of as a Witness in four other instances: Isa. lv. 4. John xviii. 37. 1 Tim. vi. 13. Rev. i. 5.

The term in the Greek is *Martys* or *Martyr*, and signifies one that bears testimony to the truth at the expense of his life. Jesus is the faithful and true Witness, for he died in attestation of his doctrine. From this view, we see, at once, a great beauty and propriety in the present title as applied to the Son of God.

We shall make a few remarks on the duty of a witness, and then proceed to show some of the truths which this Witness revealed to the world.

The duty of a witness is not to create truth. Indeed, no being can create a new truth. All truth is coeval with God, and, like him, is uncreated and eternal. All those truths that have been flashing upon the world ever since creation, were all in being before, but were unknown to man. Like some stars, whose light has never reached our world, so with truth. It is still on its way, and will be revealed as fast as the human mind can bear it. Jesus has come as a moral light to reveal truth to the world. And

here it will be utterly impossible to present the unnumbered truths which this Witness made known. Three seem to claim special notice.

I. The character of God.

II. Human duty.

III. Life and immortality.

I. The character of God. A correct knowledge of the Creator lies at the foundation of all religion. The Witness began his great work by saying, 'God is a spirit; and they that worship him must worship him in spirit and in truth.' This struck at the root of all idolatry. And he presented the paternal character of the great Creator, and illustrated it by the beauties of creation: the beautiful lily, the majestic sun, and the gliding stream. But we cannot pursue this part of our subject.

II. Human duty. On this point, the Witness presented every truth that man needed. He not only taught a new doctrine, but he summed up and brought into the smallest compass every moral truth that had been revealed from the beginning of the world. Let us hear him: 'Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. * * * * Thou shalt love thy neighbor as thyself.'* This Witness not only revealed truth, but he embodied it in his own life, thus imparting a power to his instructions that reached the heart.

III. Life and immortality. On this point the Witness did not deal in lofty declamation and high-wrought descriptions. He did not, like Mahomet,

* Matt. xxii. 37—39.

bring before the mind a world where man would enjoy sensual indulgence. He taught that man should 'not die any more;' and that he should be 'equal unto the angels.' And he not only taught another life, but he went himself into the grave, and revealed life and immortality by a resurrection from the dead.

But the crowning excellence of this Witness consisted in giving his life in attestation of the truths which he revealed to the world. And what an example for future ages! How many can tell the truth, but how few will die for it! Even the disciples, before the resurrection of the Witness, shrunk from martyrdom. But when they saw him come forth from the dead, they felt a new impulse in the cause of truth, and, at last, sealed their testimony with their own blood. The faithful and true Witness went on revealing truth after truth, till, at last, he was betrayed and crucified. But he faltered not. His enemies brought the crown of thorns, the broken reed, the cruel nails, the fierce soldiers, and the ignominious cross. Undismayed, he met them all, and died pleading for his murderers. How appropriate the title—the faithful and true Witness. From that hour he has stood before the world as truth's martyr! What better evidence could he have given of his sincerity? What being has ever appeared on earth that has presented so many proofs that 'he came from God and went to God?'

LXXIX. WORD.

'And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory of the only-begotten of the Father,) full of grace and truth.' John i. 14.

This term occurs in a variety of instances, and has several significations. Critics are somewhat divided respecting its application to Christ. Some suppose Jesus to be intended personally; others, that the Word signifies wisdom, or some other attribute of Deity. Some explain the whole by the eighth chapter of Proverbs. Campbell seems to favor that view. The word there is ἡ σοφια. Here it is ὁ λόγος. We take no notice of 1 John v. 7, for the plain reason that there are wanting evidences of the genuineness of the passage.

The author freely confesses that he has never seen any interpretation of this whole subject without its difficulties. He intends not to present a labored criticism, for that would be impossible in the few pages which he allows himself in each number; and there are many works which the student may consult for this purpose.* Besides, this would be foreign from our work. We think there has been controversy

* For some very excellent remarks on this whole subject, see Christian Reformer, or Unitarian Magazine and Review, an English periodical, vol. iii. pp. 36, 297, 372, 445. See also Universalist Expositor. March, 1840. Letters on the Logos. By Charles W. Upham.

enough respecting the nature of Jesus. It would have been far better for the world, if Christians had devoted more time in bringing out the moral excellencies of him 'whom the Father hath sanctified and sent into the world.' Such has been one great object of the author throughout this work. He has endeavored, in nearly every instance, to give a practical turn to every Name and Title which he found applied to the Lord Jesus Christ.

I. Jesus may be called the Word because he exhibited in his doctrine and example the moral attributes of God. We find in the Old Testament the phrase 'Word of God,' or 'angel of God,' often employed to denote a sensible manifestation of divine power. On turning to the New Testament, we find a similar form of speech adopted, especially in speaking of the moral attributes of Deity as exhibited in Jesus Christ. Hence, Jesus is the Word of God. 'Properly speaking,' says Abauzit, 'Wisdom (or rather the Logos) did not become flesh; the Deity was not metamorphosed into man. This revolts all the principles of good sense.' St. Paul has brought out, we believe, the meaning of this mysterious passage in the expressive phrase, 'God was manifest in the flesh.'* The Logos, or Word, was most fully manifested in the person, in the doctrine, in the discourses, and in the whole conduct of Jesus Christ. Hence he is called 'the image of the invisible God.'† In him the perfections of the Divinity shone forth in all their glory and splendor.‡§

* 1 Tim. iii. 16. † Col. i. 15. ‡ See title IMAGE.

§ The following incident will show that this form of speech is even now practised among some of the Greeks. 'I passed some days,' says

II. Jesus may be called the Word because he was the instrument of communicating knowledge from God to man. An illustration may be drawn from language, which, whether written or spoken, is the immediate instrument of communication between man and man. Those who were so highly favored as to enjoy a personal intercourse with Jesus, viewed him in this light. Hence the beauty and force of the language of the beloved Apostle, who seems to have peculiarly enjoyed the presence of the Word: '* * * that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life.'* Well might John thus speak, for he loved the Master; he was always by his side; he reclined upon his bosom

a correspondent in the Gentleman's Magazine for 1813, 'in the house of a respectable Greek who held the office of English consul in the island of Tino, the ancient Tenos. When I was at table, the family generally conversed in Italian or French, but when they spoke to each other in their vernacular idiom, I observed that they never used the simple pronouns, *thou, you,* or *he,* συ, υμεις, or εκεινος, or αυτος,—but ὁ λογος σου, ὁ λογος σας, ὁ λογος αυτου, or ὁ λογος του,—literally, "Thy word, his word," &c. As for example, when the father asked the daughter for whom the cloth was intended that she had brought from the English ship, she answered, ειναι δια τον λογον σας,—literally, it is *for thy word,* that is, *for thee.* If the son asked the daughter who had brought them the fish that was on the table, she answered, (looking at her father,) ὁ λογος του, literally, *his* word, that is, *he.* On inquiring of them the reason of using this phrase, they told me the practice is general through the Levant, it not being thought decorous to employ the simple personal pronoun when speaking to or of a superior, or even an equal.'

There is something singular in this use of the term Word: we know not as it has a very direct bearing on the present number of our work; but we have thought proper to present it to the reader for him to make such a use of as he sees fit.

* 1 John i. 1.

during the interesting conversation at the Last Supper; and he even followed him to the cross, and was among the first to welcome him on the morning of his resurrection. As the opening flower drinks in the first rays of the sun, so did John drink in the light of the Sun of Righteousness.

III. Jesus may be called the Word because he revealed the great purpose of God respecting the human race. This he expressed in various ways, and illustrated by a great variety of similitudes: 'The Father loveth the Son, and hath given all things into his hand.' 'This is the Father's will, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.' Here, then, is the great purpose of the Father. But Jesus did not merely reveal the purpose of Him who sent him, but he came to execute and carry that will into effect. And here, if our limits would permit, we might cite many passages which would place before the reader the mighty effects that flow from the Word of God. A single testimony must suffice: 'By the Word of the Lord were the heavens made, and all the host of them by the breath of his mouth.' By the same Word all worlds and beings are sustained. But there is yet remaining a greater work to be performed than to speak worlds from nought; a work compared with which every other sinks into insignificance: and that is human redemption. It ever has been the great purpose of the Eternal 'to gather together in one all things in Christ, both which are in heaven and which are on earth.' And in accomplishing this work, his Word can no more fail than when he spake, and a universe, crowded with worlds, rolled into

being. And that man might have the highest assurance, he has spoken to him through one of his prophets, and condescended to draw an illustration from the immutability of those laws which everywhere manifest themselves to the outward senses: 'For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'*

* Isa. lv. 10, 11.

LXXX. WONDERFUL.

'For unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.' Isa. ix. 6.

What a rich cluster of diadems does the prophet here place in the crown of our Saviour! Look through all history, and in whom can all these meet, but in the Redeemer of the world? How richly is Jesus entitled to the name Wonderful! And can we close our labors better than by placing this as the last, as the crowning title? We began with viewing Jesus as the first Adam. We found the comparison no less striking than singular. From that point we started. We have seen Jesus as a Vine to strengthen; Bread to nourish; Root to sustain; a Star to guide; a Sun to warm and enlighten; an Advocate to plead; a Priest to minister; a Lamb for meekness; a Lion for strength. Indeed, figures are drawn from military life; from architecture; from some prevalent custom; from legal forms; from the animal and vegetable kingdoms; till, in fact, everything is made to render homage to the Saviour of the world.

This word as a name appears in no other instance in our version, but we are told by Hebrew critics that the same word in the original is applied to the

angel who appeared unto Manoah. There our translators have rendered it *secret.* Judges xiii. 16—23.

'The proper idea of the word,' says Hengstenberg, 'is miraculous. It imports that the personage here referred to, in his being and in his works, will be exalted above the ordinary course of nature, and that his whole manifestation will be a miracle.' It is derived from the word *pâlâ*, to separate, to distinguish, to make great or extraordinary.

I. Jesus was Wonderful for the purity of his character.

II. He was Wonderful because of the seeming contrarieties and diverse excellences that met in him.

III. He was Wonderful on account of the originality of his character.

But we know not where to stop in pointing out the peculiarities of Jesus, for his character presents an infinite variety of aspects, and opens an unfathomable depth for contemplation. It was wonderful love by which God gave him, and by which he came. His birth was wonderful; his humility, self-denial, sorrows, were all wonderful. His mighty works were wonderful; his death was wonderful; and his resurrection and ascension, were all wonderful, and fitted to excite admiration and astonishment. 'Jesus arose upon the world an object as wonderful and new in his person and office, as the sun when it first took rank among the stars of heaven; and like the solar light, while pouring a flood of radiance on everything else, he remains a glorious mystery.'

I. Jesus was Wonderful for the purity of his character. Before his advent, the world had not seen a

perfect man. True, there had been many great and good men; they had written excellent maxims; but on all their characters there was some stain or impurity. The world had not seen a MAN! The life of Jesus exhibited a moral greatness and beauty, such as the world never saw before. A moral life is disclosed which stands alone and unapproached in its wholeness and symmetry. He was the first being that ever carried out every virtue to the highest point, and the only one who has not been overcome by the Tempter! Wealth, fame, and honor, all came to pay him homage; but to all he said, 'Satan, get thee behind me.' At last he expired on Calvary, and prayed for his enemies. And at that hour his character received the last touch from the hand of Divinity, and he stood before the world as a perfect man!

II. Jesus was Wonderful on account of the seeming contrarieties and diverse excellences that met in his character. He was born in a manger, yet destined to be the conqueror of the world; a King, yet no regal splendor and retinue attended him; with no advantages beyond those of his own rank in society, yet he manifested perfect wisdom and goodness; in him was the purity of infancy with the full development of maturity; he possessed all power in heaven and in earth, and yet was 'led as a lamb to the slaughter;' Lord of all, and yet a man! He was clothed with the attributes of Deity, and 'yet bore our griefs and carried our sorrows;' he was a Lamb, and yet a Lion. A writer, speaking of these strange contrasts, says, 'Against a crown of thorns; against the other ensigns of mock royalty; against the insults and

the anguish which he endured on Calvary, we set the rending tombs, the darkened sun, the portentous division of the veil of the temple, and especially his own opening sepulchre and endless life, and we ask whether the title Wonderful be not eminently appropriate?'

III. Jesus was Wonderful on account of the originality of his character. The originality of the character of Jesus appears in the apparent unsuitableness of the means which he employed as the founder of a new kingdom. 'The empire of Jesus,' says one, 'was intended to be the great anomaly of the world, and its founder designed that its distinctive character should be seen in the anomalous means employed to erect it. "My kingdom," said he, "is not of this world;" and forthwith he proceeded to illustrate the truth by laying its foundation in his own death, by erecting a cross for its centre and glory.' Let us pause a moment and contemplate him who bears so appropriately the title of Wonderful. I see him walking the streets of Jerusalem, a poor, despised Nazarene; surrounded by wealth, yet 'not where to lay his head;' without arms, without wealth, without fame, without eloquence; with every throne arrayed against him, and every earthly power opposed to him. In the midst of all this he proposes to found a kingdom, which, in its progress, will overturn every other upon the face of the whole earth; one that shall combine within itself the interests of a world. In fine, he contemplates a period when he shall subdue all things, and sit down upon his throne as King of kings and Lord of lords! To accomplish this, he seeks

not the aid of human power or human eloquence; he solicits the influence of no monarch, no philosopher. No. He does what no teacher ever did before. He turns from the schools, and walks by the sea of Galilee. He sees a few fishermen mending their nets, and he saith unto them, 'Follow me, and I will make you fishers of men.' A few fishermen to reform the world! Men of obscure birth; destitute of learning; without eloquence; without power; without influence. How chimerical! What a foundation for a new kingdom; a kingdom that is to rise above all others, to exceed all others, and to last when all others shall have forever passed away! What apparent madness! What apparent folly! A few fishermen! to go out and meet the philosophy and learning of a world; to establish new laws; to overturn every idolatrous temple on earth; to subdue kingdoms; in short, to effect an entire revolution in all the thoughts and feelings of every moral being upon the globe! How improbable! Yet such were the means employed by him who bears the name of Wonderful! And how appropriate the name! What a different course would earthly wisdom have pursued! Such a character must have been formed in heaven. There is nothing earthly in it! It bears the impress of a God! No wonder that a voice was heard when he was on earth, saying, 'This is my beloved Son, in whom I am well pleased; hear ye him.'

But we must stop. There is no end to the glories and beauties that dwell in the character of Jesus. 'Like the sunbeam which remains uncontaminated whatever the object on which it may shine, the

Saviour emerged from this region of guilt, and re-entered the portals of heaven as pure and unspotted as when he left the bosom of the Father.' We close with the following magnificent passage from Jean Paul Richter's 'Dawnings for Germany.' 'An individual once trod the earth who swayed remote ages, and founded an eternity of his own; gently blooming and pliant as a sunflower, burning and drawing as the sun, he even with his mild aspect moved himself and nations, and centuries together towards the universal and primeval Sun!'

'When all these WONDROUS NAMES I view,
Like diadems of light,
Or gems of every form and hue,
That charm the ravished sight,
I ask, enchained with sweet surprise,
Is this a dream illudes mine eyes,
Or meteor gleams that vainly rise,
Then leave my soul in night?

Ah! no: far more than seraphs see,
Who gaze with folded wing,
My precious Saviour is to me,—
And more than verse can sing.
Yet, all his wondrous names disclose,
Her *own* my happy spirit knows,
To calm her fears and soothe her woes,
And full salvation bring.'

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